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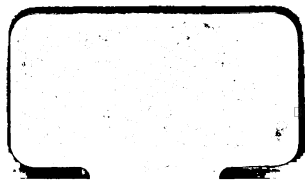
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XOKG
Bhartrihari

THE
NÎTIS'ATAKA AND VAIRÂGYAS'ATAKA
OF
BHARTRHARI.

Edited with Notes and an English Translation

BY
M. R. KÂLE, B. A.
AND
M. B. GURJAR, B. A.

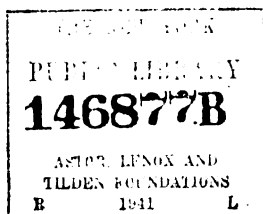
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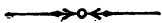
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INTRODUCTION.



THE POEM AND THE AUTHOR.

THE little volume now offered to the public contains two of the three *S'atakas* of Bhartṛhari, one of the celebrated authors of ancient India. Of the history of the poem or of its author very little is known that is authentic. The only circumstances in the life of Bhartṛhari that we know have been handed down by tradition, and the various accounts that these give can hardly be reconciled. Bhartṛhari is traditionally represented as belonging to the royal house of Ujjain; and though he was entitled to the crown, he is said to have abdicated it in favour of his younger brother Vikrama, the founder of the Samvat Era, as he was disgusted with worldly life on account of the discovery of his wife's perfidy.¹ Mr. Sheshagiri Shāstri gives a rather curious tradition. He says:—"King Vikramāditya is said to have been the son of a Brāhmaṇa named Chandragupta, who married four wives, one of the Brāhmaṇa caste, another of the Kshatriya, the third of the Vaiśya, the fourth of the S'ūdra caste. They were called Brāhmaṇi, Bhānumatī, Bhāgyavatī, and Sindhumatī. Each of the four bore him a son. Vararuchi was born of the first wife, Vikramārka of the second, Bhaṭṭi of the third, and Bhartṛhari of the fourth. Vikramārka became king, while Bhaṭṭi served him in the capacity of Prime Minister." It need not be said how far such traditions are capable of furnishing us materials for a trustworthy account of the poet. Besides the *S'atakas*, another work called the *Vākyapadīya* goes by the name of

¹ This tradition seems to have given rise to *Nīti S'ataka* sl. 2. which has hardly any connection in the place where it stands, and may possibly be an interpolation,

Bhartrhari. The poet Bhatti, author of the *Bhatti Kavya* is also by tradition identified with Bhartrhari.²

THE AUTHORSHIP OF THE *S'ATAKAS*.

The *S'atakas* appear to be on the very face of them a haphazard collection of verses without any connecting link. No attempt has hitherto been made to supply the thread of what may appear like a continuous subject as in the case of the *Bhāminī Vilāsa* of Pandit Jagannāthraja, nor do we think that any such attempt was possible. The circumstance that the verses have no bond of unity has, however given rise to a theory that the *S'atakas* are not an original work but a mere compilation from the works of former authors. An additional circumstance, that some of the verses in these *S'atakas* are found in works by other authors which are not mere compilations, has lent colouring to this assumption. Another theory is that the author of the *S'atakas* was not Bhartrhari but that some poet composed them in his name. This theory has neither a wide currency nor has it any strong hold on the minds of scholars. With regard to the former it is sufficient to remember that only a small number of the verses in the *S'atakas* have been attributed to other writers, that these in almost all cases are persons of less note and that they cannot be said to have preceded Bhartrhari in chronological order. The number of verses which can at all be challenged as not being Bhartrhari's will not exceed fifty in the two *S'atakas*; and even of this number very few can be definitely ascribed to one writer or another. With the exception of Kālidāsa with whom Bhartrhari has one verse in common (sl. 70 *Nīti S'ataka*) all others from whom Bhartrhari can be suspected of having borrowed are persons less noted than he, and removed by several centuries from the period at which we think our poet can be placed. We must believe, however, that numerous interpolations must have from time to time been made, since the number of verses in

² The controversy as to the identity of Bhartrhari and Bhatti is discussed further on.

each *S'ataka* has considerably increased so much so that the three *S'atakas* now contain nearly 400 verses³ between them. The growth however has been so much mixed with the original that it has now become an almost hopeless task to resort to the process of elimination.⁴

THE DATE OF THE *S'ATAKAS*.

The poet himself furnishes no evidence as to his date, nor does he give any the least account of himself in his work. We must therefore judge at what period in Sanskrit literature we are to place the poet, first, from tradition, and secondly from internal and external evidence. Tradition makes Bhartṛhari, as has already been said, the brother of Vikramāditya the epoch-maker. Vikram's era, the Samvat, begins 56 years before Christ. Bhartṛhari being the elder brother of Vikrama, we might suppose that tradition places him in the first half of the first century before Christ.⁵

3 It cannot be said whether it was with regard to this circumstance that Colebrooke spoke of the *S'atakas* as 'either three or four *S'atakas* or centuries of couplets.'

4 We have a Ms. of the *S'atakas* in which only 100 verses are given for each *S'ataka* classified under ten headings. If several such manuscripts could be found, a collation of them would show if such an elimination is possible.

5 There is some difference of opinion among antiquarians as regards the beginning of the Samvat Era. Mr. Telang believes that Vikrama was the founder of the Shaka or S'alivahana era which dates with 78 A. D., and thus he places Bhartṛhari towards the close of the first and the beginning of the second century after Christ. Mr. Telang's main contention is that Bhartṛhari being the author of *Vākyapadīya*, sufficient time must be allowed to elapse between him and Patanjali 'for all the vicissitudes in the life' of the latter's *Mahābhāṣya*. We shall show further on from evidence collected by Mr. K. B. Pāthak, and which seems to be very conclusive, that the author of the *Vākyapadīya* was a Buddhist. Bhartṛhari the author of the *S'atakas* was not a Buddhist, and therefore Mr. Telang's objection to accepting B. C. 56 as the date of the commencement of the Samvat Era on the ground of insufficiency of the

The internal evidence as to the date of the *S'atakas* is of a very vague and uncertain nature. The *S'atakas* are interspersed with Vedāntic phraseology, but this in itself is hardly sufficient to determine their period. The doctrines of the Vedāntins were being discussed and formed for a number of centuries,⁶ and it is therefore difficult to hazard a conjecture as to a particular period in the history of Sanskr̥t letters having produced the poems. The Puraṇas are also referred to in the work; and as Prof. Wilson has tried to show that none of the Puraṇas date back more than a thousand years, some scholars have tried to place the *S'atakas* at so late a period as the eleventh or twelfth century A. D.⁷ It is to be greatly

period we get for certain incidents in the history of the *Mahā-bhāṣya* recorded by the author of the *Vākyapadīya* falls to the ground.

Another date has been proposed to mark the commencement of the Samvat Era viz. A. D. 544. The reasoning by which the result has been arrived at, is, to speak most charitably of it, simply fanciful.

6 It is difficult to determine the exact period in the history of Sanskr̥t literature which might appropriately be called the Vedāntic age. This followed the Upanishad period and was coeval with the Pauranic and Buddhistic periods. The greatest names of the Vedāntic period are those of Kumārila Bhatta, and the still more famous S'ankarāchārya. Kumārila is supposed to have flourished about 700 A. D., and S'ankarāchārya half a century later. The Vedāntic age thus extended beyond the eighth century but its beginning cannot be traced with any degree of accuracy.

7 The Pauranic age is also the subject of as much controversy as any other period in Sanskr̥t literature. The greatest name connected with this period is that of Vyāsa the author of the eighteen *puranas*. Vyāsa's name is also connected with the Vedic period, for he is said to have arranged the Vedas as we now find them. Vyāsa may therefore be regarded as the link between the Vedic and the Pauranic periods, and to have lived towards the close of the Vedic age and marked the commencement of the Pauranic age. He is therefore certainly older than the Christian Era.

doubted whether the reasoning of Prof. Wilson is conclusive enough; and whatever view might be held as to the interpolations which have been made in some of the *Purāṇas*, yet in general it may be said that they or some of them at least have existed prior to the first century A. D., so that the mere mention of the *Purāṇas* in a work cannot prove any thing as to its being a modern production.

Let us now see if external evidence will assist us in establishing the date of *Bhārṭṛhari*. His commentators, it seems, never troubled themselves with this question. They like others before and after them appear to have followed the maxim, "gold is gold, why inquire how old it is?" Nor is there any specific mention of the author of the *S'atakas* in any of the old writers which will throw any the least light on his age.

There is however one passage in a Persian work the *Kalila-u-Dimnah* which bears a close resemblance to one occurring in the *Pancha Tantra*, where again it is borrowed from *Bhārṭṛhari*. The Persian work was a translation of the *Pancha Tantra*, not directly from the original Sanskrit, and was written for one of the kings of Persia between 531 and 579 A. D. The *Pancha Tantra* must therefore be an older work, in existence in the year 500 A. D. at the latest. The *Pancha Tantra* is not in all its parts an original work, but draws largely upon the literature then existing. Among other works it is indebted to the *S'atakas*, and one stanza from the *Nīti S'ataka* has been borrowed by the *Pancha Tantra*⁸ and from thence by the *Kalila-u-Dimnah*. The author of the *S'atakas* therefore must have lived some time before 500 A. D., that is we cannot place him later than the latter half of the fifth century.

Bhārṭṛhari nowhere mentions contemporary persons or incidents, nor is he referred to by any writer as a contemporary.

⁸ *Nīti S'ataka*, Sl. 91. *Sharāṅgadharā* however quotes this verse as of some other poet after quoting a number from *Bhārṭṛhari*.

THE IDENTITY OF BHARTṢHARI AND BHATṢI.⁹

Bhartṣhari has been identified with Bhatṣi, the author of the celebrated *Bhatṣi Kāvya*. As to Bhartṣhari himself there is a controversy as to whether the Bhartṣhari of the *S'atakas* and his namesake author of the *Vākyapadīya* are one and the same. So the controversy expands itself thus:—Was Bhatṣi another name for the author of the *S'atakas*, or for the author of the *Vākyapadīya*, or were the three one and the same or quite different individuals? That the three were not one is conclusively proved from some evidence collected together by Mr. K. B. Pāthak. Mr. Pathak has proved from contemporary and other unquestionable evidence that the author of the *Vākyapadīya* was a Buddhist. Neither Bhartṣhari the author of the *S'atakas* nor Bhatṣi was a Buddhist. The *S'atakas* are not only not imbued with any of the characteristics that ought to mark a Buddhistic work for the inculcation of moral principles (for which the *S'atakas* are intended but even the alleged traces of Buddhism in them are so faint that one can confidently assert that the work is not the production of Buddhistic genius. Nor was Bhatṣi a follower of Buddha. He glorifies in his epic, the *Bhatṣi Kāvya*, a hero whom Hinduism has idolised. A Buddhist would have chosen for his hero a coreligionist rather than a Hindu divinity. So the author of the *Vākyapadīya* was a distinct individual from either of the authors of the *S'atakas* or the *Bhatṣikāvya*. So the question to be determined now is—was Bhatṣi the same as the author of the *S'atakas*? And we think not. In the accounts of the lives of these two individuals there is too great a difference to admit of the one being identified with the other. If we ignore the tradition that the two were one and the same individual, we find very little that is common to the life of the two. Bhartṣhari was a *Kshatriya*, Bhatṣi a *Brahmana*; the former is connected with Central India

9 This is taken here with minor changes, which do not affect the argument at all, from the Introduction to the *Bhatṣi Kāvya* Vol. I, S. K. Press Series.

and the latter seems from a passage in the *Bhaṭṭi Kāvya* to have belonged to the court of Valabhī. From internal evidence offered by the *S'atakas* and the *Bhaṭṭi Kāvya* we might say that they could not have been the productions of the same pen. The latter is as is well known a grammatical poem, and the author shows a wonderful command in handling his words, and even from a grammatical point of view the poem can be said to be a perfect piece of composition. Of the *S'atakas* we cannot say the same. They confront us here and there with an uncouth form of a word, and a clumsy construction.¹⁰ This in itself is sufficient to awaken our suspicion, and reject all theories of identity. In their religion too they seem to be two different persons. Bhartṛhari, though a professed unitarian as regards Ś'iva and Vishnu, now and then betrays his predilections towards the former deity¹¹; while Bhaṭṭi is a devout worshipper of the latter. Another circumstance which leads to the same conclusion, is, as remarked by Mr. Govind Ś'ankara Ś'astri Bāpat (in his preface to his edition of the *Bhaṭṭi Kāvya*, N. S. Press Series) that in ancient works, distinction is made of the quotations from the works of these two poets. In the absence of equally trustworthy evidence or convincing argument, the above circumstances are sufficient to dispel all idea of the identity of these two poets,

THE TWO BHARTṚHARIS.

Colebrooke seems to have made a distinction between the two Bhartṛharis, for when speaking of the *Bhaṭṭikāvya* he says that its author was Bhartṛhari and cautions his readers at the same time that this Bhartṛhari was not the brother of Vikrama and author of the *S'atakas*. Evidently he must have been referring to the author of the *Vākyapadīya* whom he identifies with Bhaṭṭi. We have already stated on Mr. Pāthak's authority that the author of the *Vākyapadīya*

10 For instances 95 *N. S'*., 55 *V. S'*. &c.

11 See Sl. भक्तिभवे &c. *V. S'*. 72., 58 &c.

was a Buddhist; and now we shall proceed to summarise Mr. Páthak's evidence in berief.

The Chinese traveller I-tsing who paid a visit to India towards the close of the 7th century states that the *gram-marian* Bhartṛhari died forty years before his visit.¹² The author of the *Vākyapadīya*, the Chinese pilgrim says, was a Buddhist who "believed deeply in the three jewels, and meditated on the two-fold voidness." Vāchaspatimis'ra, a writer of the 11th century speaks of the author of the *Vākyapadīya* as a *Bāhya* which means *Veda-bāhya*, and this word was applied to the Buddhists. This confirms the statement of I-tsing that the grammarian Bhartṛhari was a Buddhist. Kumārila indulges in a violent invective against the author of the *Vākyapadīya*, which it would be difficult to understand under any other supposition except that he was a Buddhist. So the authors of the *S'atakas* and the *Vākyapadīya* must be regarded as different persons, and the only objection¹³ which Mr. Telang had to placing our poet so early as at the middle of the 1st century B. C. may be supposed to be laid at rest.

THE S'ATAKAS.

We have already said that the *S'atakas* are not a mere compilation. They must have been an original work, with which later editors and copyists have perhaps tampered, with unrestrained freedom. The nature of the work and its very want of a common thread as in a succinct narrative afforded facilities to unscrupulous persons to palm off either their own or others, verses as Bhartṛhari's. On this subject we have little to add to what we have already said at pp. iv. and v.

VEDÁNTIC OR BUDDHISTIC?

The *S'atakas* are said by some to be Buddhistic. There might be some faint traces of Buddhist doctrines, or Buddhist terminology¹⁴ but that hardly goes to prove conclusively

¹² Prof. Max Müller calculates this date as 650 A. D.

¹³ See *supra*, p. v.

¹⁴ The suspicion that our poet was a Buddhist rests on the au-

that the *S'atakas* are the production of Buddhistic intellect. On the contrary the extreme paucity of such passages as bear in whatsoever degree, indications of Buddhism, and the large preponderance of passages referring to the Yoga and the Vedānta philosophies ought to be considered as sufficient evidence to maintain that the *S'atakas* are not Buddhistic but Vedāntic.¹⁵ On this point Mr. Telang declares that after reading and re-reading the *S'atakas* he failed to trace any thing in them which can be called peculiarly Buddhistic. And it is certainly absurd to expect that Buddhism, with all the wide influence it once commanded in India, would fail to leave its mark, faint though it be, on any thing connected with philosophy and morals.

THEIR FATALISTIC TENDENCY.

The charge has often been made that the fatalistic tendency of many of the Sanskr̥t writers is the cause of the fall of the Hindu nation. This is certainly a very sweeping accusation. The Sanskr̥t language is not very widely known now, nor was it at any time, the Prakṛt dialects derived from it having done its function. There was a comparatively small number of men who could read and write; and it is therefore absurd to suppose that fatalistic literature had any influence to degrade the nation. Side by side with fatalistic verses in the *S'atakas* there are a number of others which impress the necessity of industry on the reader. There are fatalists all over the world, in barbarous nations as well as in civilised ones. Fatalistic *subhārita* literature therefore cannot be accused of being the cause of the national degradation of the Hindus.

thority of a Chinese traveller, but he refers to the author of the *Vākyapadīya* and not to our poet. See *Supra*. The Buddhistic traces are very faint and can hardly be detected. See *हिंसाशून्य* Bl. 10, V. S', स्वानुभूति N. S. 1, &c.

15 There is frequent reference to Vedāntic doctrines and to their source the Vedas in the *S'atakas*; for the latter see N. S' Bls 63, 65, 71, &c. and for the former कर्म निर्मूलयति 50 V. S', कर्म निर्मूलनक्षमः V. S. 69., ब्रह्म 74, 81 &c. निर्विकल्पे समाधौ 58 V. S. &c.

THE PHILOSOPHY OF THE SATAKAS.

It has been already stated that Bhartṛhari was not a Buddhist. He speaks of the Vedas with the deepest respect, and makes frequent references to the chief Vedāntic doctrines. He speaks of being absorbed in Brahma as the highest bliss. He refers to the method of attaining this blissful position as being the eradication of Karma, and the annihilation of infatuation by means of real knowledge. These are the chief doctrines of Vedantism, and Bhātrihari therefore must be supposed to be a follower of the Vedānta system of philosophy. Here and there he refers to Yoga, to the ten incarnations, and to the Ganges, and to the sacred regions of the Himālaya also.

THE STYLE OF THE SATAKAS.

Mr. Dutt in his *Ancient India* (Epochs of History Series) remarks that "Bhartṛhari's *Satakas* are conspicuous among the productions of the Indian Muse for the terse and epigrammatic character of the poems." The style is on the whole simple, but sometimes the meaning is obscure on account of an attempt at brevity at the sacrifice of perspicuity. Some of the shorter verses are written in a particularly graceful and forcible style which has endeared them to the general reader and assigned them a place on the tip of every tongue conversant in Sanskrit. The longer metres are on the whole free from long and perplexing compounds. In some cases, there is one line, generally the last, which contains rather a long compound. This however serves to give the style greater dignity which a tame ending could not do. True, there is not melody in the lines, but their artless and simple diction corresponds well with the subject, which in both the *Satakas* embodied in this little volume, is moral and religious instruction. To impress a principle on the mind of the reader Bhartṛhari generally puts forth a wealth of illustration which is but seldom equalled; and his delineation of character is so varied, and so striking that we must believe that he was a minute observer of the world. This minute observation, it may be presumed, has enabled him to discharge his self-imposed task of a didactic poet with so much success, as is attested by the high popularity which he enjoys, and the unique position which he holds in the history of Sanskrit literature.

BHARTRHARI'S S'ATAKAS.

॥ श्रीगणेशाय नमः ॥

॥ अथ नीतिशतकम् ॥

दिक्कालाद्यनवच्छिन्नानन्तचिन्मात्रमूर्तये ।

स्वानुभूत्येकमानाय नमः शान्ताय तेजसे ॥ १ ॥

THE NÎTI S'ATAKA.

1. Salutation to that peaceful majesty whose form is pure knowledge, infinite and unconditioned by space time &c., and the principal means of knowing which is self-perception.

यां चिन्तयामि सततं मयि सा विरक्ता

साप्यन्यमिच्छति जनं स जनोन्यसक्तः ।

अस्मत्कृते च परिशुष्यति काचिदन्या

धिकां च तं च मदने च इमां च मां च ॥ २ ॥

2. She of whom I think ceaselessly is indifferent towards me ; she yearns for another man, and he is attached to a third person. For me pines away a certain lady ; fie on that woman, on him, and on the God of Love, as well as on this woman and on me.

१. दिक्कालानवच्छिन्नाय चिन्मात्रानन्तमूर्तये, 'भूत्ये'—'भूत्यै', मानाय—साराय इ० पा०.

२. सक्तः—रक्तः, परिशुष्यति—परितुष्यति इ० पा०.

अन्नः सुखमाराध्यः सुखतरमाराध्यते विशेषतः ।

ज्ञानलवदुर्विदग्धं ब्रह्मापि नरं न रञ्जयति ॥ ३ ॥

3. An ignorant man can be pleased easily ; a wise man can be persuaded the more easily ; but even the God Brahmā will not be able to win over a man puffed up with a grain of knowledge.

प्रसह्य मणिमुद्धरेन्मकरवक्रदंष्ट्रान्तरा-

त्समुद्रमपि संतरेत्प्रचलदूर्मिमालाकुलम् ।

भुजङ्गमपि कोषितं शिरसि पुष्पवद्धारये-

न्न तु प्रतिनिविष्टमूर्खजनचित्तमाराधयेत् ॥ ४ ॥

4. One might forcibly take out a jewel from the midst of the jaws of a shark ; one might cross even the sea agitated on account of a succession of waves running high ; one might place on one's head even an infuriated serpent as if it were a flower ; but one cannot please the heart of an incorrigible fool.

लभेत सिकतासु तैलमपि यत्नतः पीडय-

न्निबेच्च मृगतृष्णिकासु सलिलं पिपासार्दितः ।

कदाचिदपि पर्यटञ्जशशिषाणमासादये-

न्न तु प्रतिनिविष्टमूर्खजनचित्तमाराधयेत् ॥ ५ ॥

5. Sedulously pressing sand one might get oil even from it ; a person parched with thirst might drink water in a mirage ; roaming (here and there) a person might perchance find the horn of a hare ; but no one will be able to propitiate a confirmed blockhead.

✓ व्यालं बालमृणालतन्तुभिरसौ रोद्धुं समुज्जृम्भते

छेत्तुं वज्रमणीञ्जिरीषकुसुमप्रान्तेन संनहते ।

३. ब्रह्मापि तं नरम्.

४. दंष्ट्राङ्कुरात्.

६. छेत्तुं-भेत्तुम्. मूर्खान्यः प्रतिनेतुमिच्छतिबलात्सुकैः इ० चतु० च० कचित्.

माधुर्यं मधुबिन्दुना रचयितुं क्षाराम्बुधेरीहते

नेतुं वाञ्छति यः खलान्पाथे सतां सूक्तैः सुधास्यन्दिभिः ॥ ६ ॥

6. He who wishes to divert wicked men to the path of the good with wise words that sprinkle nectar, tries to bind an elephant with a tender lotus-stalk, to cut a diamond with the edge of a *sirisha* flower, and to impart to the ocean sweetness with one drop of honey.

स्वायत्तमेकान्तगुणं विशात्रा

विनिर्मितं छादनममृतायाः ।

विशेषतः सर्वविदां समाजे

विभूषणं मौनमपण्डितानाम् ॥ ७ ॥

7. The creator has created a certainly effective disguise for ignorance which can be readily commanded. In an assembly of learned men, silence is to ignorant folks a peculiarly befitting ornament.

यदा किञ्चिज्ज्ञोऽहं द्विप इव मदाम्बुधः समभवं

तदा सर्वज्ञोऽस्मीत्यभवद्बलितं मम मनः ।

यदा किञ्चित्किञ्चिद्वधजनसकाशादवगतं

तदा मूर्खोऽस्मीति ज्वर इव मदो मे व्यपगतः ॥ ८ ॥

8. When I least knew any thing, I was, like an elephant, blinded by pride, (in the case of the elephant the sense is by rut), and my mind was elated with the thought "I am an omniscient being"; when (however) by keeping company with the wise, I learnt bit by bit, my pride, like fever, was humbled at the thought 'I am a fool'.

कृमिकुलचितं लालाक्लिन्नं विगन्धिं जुगुप्सितं

निरुपमरसप्रीत्या खादन्नरास्थि निरामिषम् ।

सुरपतिमपि श्वा पार्श्वस्थं विलोक्य न शङ्कते

न हि गणयति क्षुद्रो जन्तुः परिग्रहफलगुताम् ॥ ९ ॥

८. द्विप-गज. ज्वर-यन.

९. रसं प्रीत्या. गणयति न हि क्षुद्रोलोकः.

9. When munching with zest for sweetness unparalleled a human bone stinking, nauseating and fleshless, covered with a whole family of worms and clammed with saliva, a cur has no misgivings to behold even Indra standing near; a mean wretch does not mind the worthlessness of his belongings.

शिरः शार्वं स्वर्गात्पशुपतिशिरस्तः क्षितिधरं
महीध्रादुत्तुङ्गादवनिमवनेश्चापि जलधिम् ।
अधोधो गङ्गेयं पदमुपगता स्तोकमथवा
विवेकम्रष्टानां भवति विनिपातः शतमुखः ॥१०॥

10. The Ganges falls from heaven on to the head of S'iva; from the head of the Lord of beings to the mountain Himālaya; from that lofty mountain to the plains (lit. the earth) and from thence into the ocean. Thus going down and down the Ganges here has been reduced to a low position; or it is no wonder; a hundred-fold ruin overtakes those that have lost their discernment.

शक्यो वारयितुं जलेन हुतभुक्छत्रेण सूर्याक्षपो
नागेन्द्रो निशिताङ्गुशेन समदौ दण्डेन गोसर्पभौष
व्याधिर्भेषजसंग्रहैश्च विविधैर्मन्त्रप्रयोगैर्विषं
सर्वस्यौषधमस्ति शास्त्रविहितं मूर्खस्य नास्तीषधम् ॥११॥

11. It is possible to counteract fire with water, and the heat of the sun with an umbrella; to control a rutting elephant with a sharp goad, and a bull and an ass with a cudgel; to cure illness by taking medicine, and to countermine poison by the application of spells. Every thing has an antidote prescribed for it in the *S'astras*, but for folly there is none.

साहित्यसंगीतकलाविहीनः
साक्षात्पशुः पुच्छविषाणहीनः ।

१० स्वर्गात्पतति शिरसस्तत्, पतति शिरसोतः. अधो०-अ
अधो-गङ्गा सेयं.

११ गौर्गर्दभः; भेषज०-भेषजसंग्रहेण विधिना.

तृणं न खादन्नपि जीवमान-

स्तद्भागधेयं परमं पशूनाम् ॥ १२ ॥

12. A person unacquainted with poetics, music and the arts is in fact a beast *minus* the horns and the tail; and it is the highest piece of good luck for beasts that he lives without eating grass.

येषां न विद्या न तपो न दानं

ज्ञानं न शीलं न गुणो न धर्मः । *ruleless and lawless*

ते मर्त्यलोके भुवि भारभूता

मनुष्यरूपेण मृगाश्चरन्ति ॥ १३ ॥

13. Those who do not possess learning, penitentiary merit, or merit from charity, nor wisdom, character, virtue or religious feeling, roam in the mortal world—a burden to the earth—beasts in a human form.

वरं पर्वतदुर्गेषु भ्रान्तं वनचरैः सह ।

न मूर्खजनसंपर्कः सुरेन्द्रमन्त्रेण्यपि ॥ १४ ॥

14. Better is it to wander in company with foresters through the inaccessible regions of mountains, but not the company of fools even in the halls of the Lord of gods.

शास्त्रोपस्कृतशब्दसुन्दरगिरः शिष्यप्रदेयागमाः

विख्याताः कवयो वसन्ति विषये यस्य प्रभोर्निर्धनाः ।

तज्जाड्यं वसुधाधिपस्य कवयो ह्यर्थं विनापीश्वराः

कुत्स्याः स्युः कुपरिक्षिका न मणयो वैरघ्वतः पातिताः ॥ १५ ॥

15. When eminent learned men, whose speech is beautified by words well-formed according to the Śāstras and whose knowledge is worth being imparted to disciples, live poor in the dominions of a king, it is the fault of the king. Even without wealth learned men are kings. The jewels are not to blame but the wicked lapidaries who have appraised them too low.

हर्तुर्याति न गोचरं किमपि शं पुष्पाति यत्सर्वदा
— ह्यर्थिन्यः प्रतिपाद्यमानमनिशं प्राप्नोति वृद्धिं पराम् ।

कल्पान्तेष्वपि न प्रयाति निधनं विद्याख्यमन्तर्धनं

येषां तान्प्रति मानमुज्झत नृपाः कस्तैः सह स्पर्धते ॥ १६ ॥

16. The secret wealth of knowledge is not destroyed even at the end of the world, does not fall into the hands of a thief, ever yields some (indescribable) happiness, and when given to those that solicit, increases plentifully. Cast away your pride, ye kings, towards those whose wealth is knowledge; who can rival them ?

अधिगतपरमार्थान्पाण्डितान्मात्रमंस्था-

स्तृणमिव लघुलक्ष्मीर्नैव तान्संरुणद्धि ।

अमिनवमदलेखाद्यामगण्डस्थलानां

न भवति विसतन्तुर्वारणं वारणानाम् ॥ १७ ॥

17. Do not despise wise men who have obtained the highest good; wealth—light like grass—stands not in their way; a lotus-fibre cannot present any obstacle to elephants whose temples have been darkened by a stream of fresh rut.

अम्भोजिनीवननिवासविलासमेव

हंसस्य हन्ति नितरां कुपितो विधाता ।

न त्वस्य दुग्धजलमेदविधौ प्रसिद्धां

वैदग्ध्यकीर्तिमपहर्तुमसौ समर्थः ॥ १८ ॥

18. (If he is) highly incensed, the creator can deprive the swan only of the luxury of residing in a bed of lotus-creepers; but he cannot rob the bird of his universal reputation for skill in separating milk and water.

केयूरा न विभूषयन्ति पुरुषं हारा न चन्द्रोज्ज्वला

न ज्ञानं न विलेपनं न कुसुमं नालंकृता मूर्धजाः ।

वाण्येका समलंकरोति पुरुषं या संस्कृता धार्यते

क्षीयन्ते खलु भूषणानि सततं वाग्भूषणं भूषणम् ॥ १९ ॥

19. Armlets do not beautify a person, nor wreaths resplendent like the moon; bathing, anointing, (wearing) flowers and bedecked hairs (do) not make a man appear handsome. Speech alone beautifies a person when it is polished in a refined state. (Other) ornaments wear away continuously; the ornament of speech is the only one (which fades not).

विद्या नाम नरस्य रूपमधिकं प्रच्छन्नगुप्तं धनं

विद्या भोगकरी यशःसुखकरी विद्या गुरुणां गुरुः ।

विद्या बन्धुजनो विदेशगमने विद्या परा देवता

विद्या राजसु पूजिता न तु धनं विद्याविहीनः पशुः ॥ २० ॥

20. Learning is verily the higher type of handsomeness for man, the hoard of wealth concealed and well-protected; it places within his reach enjoyments, honour and happiness; it is the greatest benefactor; while journeying in strange lands it (serves as) a friend, it is the highest divinity. Learning is honoured among kings, not wealth; one destitute of learning is a beast.

क्षान्तिश्चेत्कवचेन किं किमरिभिः क्रोधोस्ति चेद्देहिनां

क्षान्तिश्चेदनलेन किं यदि सुहृद्व्योषधैः किं फलम् ।

किं सपैर्षदि दुर्जनाः किमु धनैर्विद्यानवद्या यदि

✓ व्रीडा चेत्किमु मूषणैः सुकविता यद्यस्ति राज्येन किम् ॥ २१ ॥

21. If there is forgiveness, armours (to shield one from his enemies) are superfluous; no (other) enemies (are wanted to ruin) a man if he has an angry temperament; if there are kins-people, fire is redundant (i. e. they will do the destructive work of fire); if there is a friend, what use is there of medicines of supernatural efficacy? What need is there of serpents if wicked men (exist)? What with wealth if there is irreproachable learning? Why are ornaments wanted if (one possesses) a scrupulous conscience? If there is sweet poesy, of what good is an Empire?

दाक्षिण्यं स्वजने दद्यात् परजने शार्द्धं सदा दुर्जने
प्रीतिः साधुजने नयो नृपजने विद्वज्जनेष्वार्जवम् ।

शौर्यं शत्रुजने क्षमा गुरुजने नारीजने धूर्तता

ये चैवं पुरुषाः कलासु कुशलास्तेष्वेव लोकस्थितिः ॥ २२ ॥

22. The subsistency of the world solely depends on those men who are expert in the following arts:—courtesy towards one's relations, kindness towards strangers, cunning towards the wicked, affection for virtuous men, policy towards princes, humility towards the learned, bravery in dealing with the enemy, patience with the elders, and shrewdness towards women.

जाड्यं धियो हरति सिञ्चति वाचि सत्यं

मानोन्नतिं दिशति पापमपाकरोति ।

चेतः प्रसादयति दिक्षु तनोति कीर्तिं

सत्संगतिः कथय किं न करोति पुंसाम् ॥ २३ ॥

23. Good company does away with the dulness of intellect, impregnates truth in speech, bestows great honour, removes sin, purifies the heart, and spreads fame in all directions; say what it does not secure for a man.

जयन्ति ते सुकृतिनो रसासिद्धाः कवीश्वराः

नास्ति येषां यशःकाये जरामरणजं भयम् ॥ २४ ॥

24. Victorious are the blessed poets-in-chief, conversant with the sentiments, whose bodies in the form of fame enjoy immunity from old age and death.

सूनुः सञ्चारितः सती प्रियतमा स्वामी प्रसादोन्मुखः

स्निग्धं मित्रमवश्चकः परिजनो निःक्लेशलेशं मनः ।

आकारो रुचिरः स्थिरश्च विभवो विद्यावदातं मुखं

तुष्टे विष्टपहारिणोष्टदहरौ संप्राप्यते देहिना ॥ २५ ॥

25. A well-conducted son, a chaste (and loveable) wife, a master ready to bestow favours, a hearty friend, honest servants, the mind free from the least trouble, a lovely form, undecaying prosperity, and a face effulgent with learning, can be obtained by a mortal if Hari who gratifies desires and pleases the world is propitiated.

प्राणाघातान्निवृत्तिः परधनहरणे संयमः सत्यवाक्यं

काले शक्त्या प्रदानं युवतिजनकथामूकभावः परेषाम् ।

तृष्णास्रोतोविभङ्गो गुरुषु च विनयः सर्वभूतानुकम्पा

सामान्यः सर्वशस्त्रेष्वनुपहतविधिः श्रेयसामेष पन्थाः ॥ २६ ॥

26. Abstaining from killing life self-restraint in appropriating the wealth of others; truth-speaking, charity when occasion requires and means permit, not gossiping about the wives of others, intercepting the stream of avarice, obeisance towards elders, sympathy for all creatures—this is the way of happiness common in all the scriptures, that never fails in its operation (or vitiates no other ordinance).

प्रारम्भ्यते न खलु विघ्नमयेन नीचैः

प्रारम्भ्य विघ्नविहता विरमान्ति मध्याः ।

विघ्नैः पुनःपुनरपि प्रतिहन्यमानाः

प्रारब्धमुत्तमजमा न परित्यजन्ति ॥ २७ ॥

27. For fear of obstacles, nothing is begun at all by mean people; ordinary people begin and stop when thwarted by difficulties; but good (*i. e.* resolute) men, though repeatedly repelled by adverse circumstances, do not give up what they have begun.

प्रिया न्याय्या वृत्तिर्मलिनमसुभङ्गेत्यसुकरं ।

त्वसन्तो नाभ्यर्थ्याः सुहृदपि न याच्यः कृशधनः ।

विपद्युच्चैः स्थेयं पदमनुविधेयं च महतां

/ सतां केनोद्दिष्टं विषममसिधाराम्रतमिदम् ॥ २८ ॥

28. Conduct upright and pleasing, not stooping to a sinful act even when there is danger to life, never to supplicate the wicked nor to beg of a friend who has very little wealth, living nobly in adversity, and following in the footsteps of the great,—who taught this policy to the good, which is as difficult as lying on the edge of a sword ?

श्रुत्क्षामोपि जराकृशोपि शिथिलप्रायोपि कष्टां दशा-

मापन्नोपि विषमदीधितिरपि प्राणेषु नश्यत्स्वपि ।

मत्सेमेन्द्रविभिन्नकुम्भकवलप्रासेकवज्रस्पृहः

किं जीर्णं तृणमसि मानमहतामग्रेसरः केसरी ॥ २९ ॥

29. Though weak on account of starvation, emaciated on account of old age, almost unnerved and reduced to a pitiable state, though all energy be lost and life dying out of him, will the lion who tops all creatures great in self-respect ever eat withered grass, when his longing is fixed solely on making a morsel of the broken temple of a rutting elephant ?

स्वल्पज्ञायुवसावशेषमलिनं निर्मासमप्यस्थिकम्

श्वा लम्बा परितोषमेति न तु तत्तस्य भुधाशान्तये ।

सिंहो जम्बुकमङ्गमागतमपि त्यक्त्वा निहन्ति द्विपं

सर्वः कुरुङ्गतोपि वाञ्छति जनः सत्त्वानुरूपं फलम् ॥ ३० ॥

30. On securing even a little bone, fleshless and dirty on account of particles of fat and muscles (sticking to it), a dog is satisfied although it cannot allay his hunger. (But) a lion kills an elephant, sparing a jackal that has even fallen into his clutches. Every one though stricken with calamity desires a fruit according to his valour (or greatness).

२९ शिथिलप्रायोपि. कष्टां-दीनाम्. मत्सेमेन्द्र-उम्भसेभ, कवल-पिशित.

३० स्वल्पम्, अस्थिगौः,

लाङ्गलचालनमधश्चरणावपातं

भूमौ निपत्य वदनोदरदर्शनं च ।

श्वा पिण्डस्य कुरुते गजपुङ्गवस्तु

धीरं विलोकयति चाटुशतैश्च भुङ्क्ते ॥ ३१ ॥

31. A dog wags his tail, falls at the feet of his master, (lit. feeder) and falling on the ground exhibits his mouth and maw; but the lordly elephant looks grave, and eats after hundreds of flattering words.

परिवर्तिनि संसारे मृतः को वा न जायते ।

स जातो येन जातेन याति वंशः समुन्नतिम् ॥ ३२ ॥

32. In this rotating worldly life, who is not born and who is not dead (or, what dead person indeed is not born again)? He (alone is truly) born by whom the family is raised to eminence when he is born (in it).

कुसुमस्तवकस्येव द्वयी कृतिर्मनस्विनः ।

मूर्ध्नि वा सर्वलोकस्य विशीर्षेत वनेऽथवा ॥ ३३ ॥

33. High-minded people have a two-fold course of action like a bunch of flowers, viz., to stand at the head (in the case of flowers—on the heads,) of all men, or to crumble into dust in a forest.

सन्त्यन्येपि बृहस्पतिप्रभृतयः संभाविताः पञ्चषा-

स्तान्प्रत्येष विशेषविक्रमरुची राहुर्न वैरायते ।

द्वावेव ग्रसते दिनेश्वरनिशाप्राणेश्वरौ भासुरौ

भ्रातः पर्वणि पश्य दानवपातिः शीर्षावशेषीकृतः ॥ ३४ ॥

३३ द्वे गती स्तो मनस्विनाम्, मनस्विनः-मनीषिणः । शीर्यते वन एव

३४ भास्वरौ, भ्रातः-भ्रान्तः । शीर्षा-शीर्षावशेषाकृतिः.

34. There are even others—Bṛhaspati and others, five or six in number that are honourable: (enough); but Rahu delighting in (showing) his peculiar prowess does not act inimically towards them. On the new and full moon days the demon-chief whose head is the only remnant part of his body, mark, friend, eclipses only two, the bright sun and the moon.

वहति भुवनश्रेणीं शेषः फणाफलकस्थितां

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कमठपतिना मध्येष्टुं सदा स विधार्यते ।

तमपि कुरुते क्रोडाश्रीनं पयोधिरनादरा-

दहह महतां निःसिमानश्चरैत्रविभूतयः ॥ ३५ ॥

35. Śeṣha supports the row of the worlds on his shelf-like hood; he is ever held on his back by the great Tortoise, even him, the ocean consigns disparagingly into its expanse (lit. lap); oh ! the magnificence of the actions of the great is unbounded.

घरं पक्षच्छेदः समदमघवन्मुक्तकुलिश-

प्रहारैरुद्धच्छद्महलदहनोद्गारगुरुभिः ॥

तुषाराद्रेः सूनोरहह पितरि शैशविधरो

न चासौ संपातः पयसि पयसां पत्युरुन्नितः ॥ ३६ ॥

36. Better would it have been (for Maināka) to have his wings lopped off with the strokes of the thunderbolt hurled by the proud Indra, strokes which were unbearable on account of the flames of fire proceeding thickly from the thunderbolt; but for the son of the frosty mountain a plunge into the waters of the ocean was not proper, when also, the father (Himālaya) was beside himself with suffering.

यदचेतनोपि पादै स्पृष्टः प्रज्वलति सवितुरिनकान्तः ।

तत्तेजस्वी पुरुषः परकृतनिकृतिं कथं सहते ॥ ३७ ॥

३५ पृष्ठ-कष्टम्. 'निधिरादरात्'. ३६ दहनो-रुधिरौ. पत्युः-भर्तुः.
३७ विकृतिम्.

37. Since even the sun-jewel which is insentient, begins to blaze when touched by the feet (*i. e.* the rays) of the sun how can a mettled man then brook an insult offered by others?

॥ सिंहः शिशुरपि निपतति मद्मलिनकपोलभित्तिषु गजेषु ।
प्रकृतिरियं सत्त्ववर्ता न खलु वयस्तेजसो हेतुः ॥ ३८ ॥

38. A lion, though young, attacks elephants whose rampart-like temples are soiled with rut; this is the nature of the valiant; age indeed is not the cause of valour.

जातिर्यातु रसातलं गुणगणस्तस्याप्यधो गच्छतु
शीलं शैलतटात्पतत्वभिजनः संदह्यतां वह्निना ।
शौर्यं वैरिणि वज्रमाशु निपतत्वर्थोस्तु नः केवलं
येनैकेन विना गुणास्तृणलवप्रायाः समस्ता इमे ॥ ३९ ॥

39. Let caste go to the nether world, and the aggregate of virtues yet lower; let goodness of character fall from a precipice, and nobility be burnt down with fire, let the thunderbolt strike at once bravery which is no friend (to us); wealth alone be ours, without which all these virtues are as good as a piece of straw.

तानीन्द्रियाणि सकलानि तदेव कर्म
सा बुद्धिरप्रतिहता वचनं तदेव ।
अर्थोष्मणा विरहितः पुरुषः स एव
त्वन्यः क्षणेन भवतीति विचित्रमेतत् ॥ ४० ॥

40. There are the limbs, all the same, the action the same, the same unimpaired intellect, and speech also the same; and yet the same man, destitute of the warmth of wealth, becomes instantaneously another being; this is strange.

यस्यास्ति विसं स नरः कुलीनः
स पण्डितः स श्रुतवान्गुणज्ञः ।

स एव वक्ता स च दर्शनीयः

सर्वे गुणाः काञ्चनमाश्रयन्ते ॥ ४१ ॥

41. The man who possesses wealth is noble-born; he is learned, well-informed, and a (sound) critic; he is also an orator and a handsome man; (in short) all virtues resort to wealth.

दौर्मन्त्र्याभृपतिर्विनश्यति यतिः सङ्गात्सुतो लालना-

द्विप्रोन्ध्ययनात्कुलं कुतनयाच्छीलं खलोपासनात् ।

द्रीमद्यादनवेक्षणादपि कृषिः स्नेहः प्रवासाश्रया-

न्मैत्री चाप्रणयात्समृद्धिरनयात्यागात्प्रमादाद्धनम् ॥ ४२ ॥

42. On account of evil counsel is ruined a king, an anchorite by company; a son by indulgence; a Brâhmana by not studying the Vedas; a family by a misbehaved son, and character by associating with the wicked; modesty by wine, tillage by want of attention; affection is estranged by resorting to travel; friendship by want of courtesy; prosperity is dissipated by vice and wealth by misdirected charity (or careless expenditure).

दानं भोगो नाशस्तिस्रो गतयो भवन्ति वित्तस्य ।

यो न ददाति न भुङ्क्ते तस्य तृतीया गतिर्भवति ॥ ४३ ॥

43. Charity, enjoyment, and destruction are the three conditions to which wealth is subject. He who neither gives nor enjoys has the third condition (assigned to his wealth).

माणिःशाणोल्लीढः समरविजयी हेतिनिहतो

मदक्षीणो नागः शरदि सरितः श्यानपुलिनाः ।

कलाशेषश्चन्द्रः सुरतमृदिता बालवनिता

तनिम्ना शोभन्ते गलितविभवाश्चार्थिषु जनाः ॥ ४४ ॥

४२ दुर्मन्त्रात्, त्यागात्प्रमादात्.

४४ हेतिदलितः; वनिता-ललना; जनाः-वृषाः.

44. A jewel polished on the grindstone, a victorious warrior wounded with a weapon, an elephant emaciating on account of rutting, rivers with their waters (lit. sandy beds) shrunken in winter, the moon with an only digit remaining, a young lady exhausted by amorous sports, and persons who have fallen from their affluence in their relation towards the supplicants—all these look graceful for their slenderness.

परिक्षीणः कश्चित्स्पृहयति यवानां प्रसृतये

स पश्चात्संपूर्णः कलयति धरित्रीं तृणसमाम् ।

अतश्चानैकान्त्याद्गुरुलघुतयार्थेषु धनिना-

मवस्था वस्तूनि प्रथयति च संकोचयति च ॥ ४५ ॥

45. When poor, a man wishes to get a handful of rice; when afterwards he is full (of wealth) he regards the whole earth as a piece of straw. Hence we must say that for want of fixity as regards smallness or largeness in wealth, the position of the wealthy magnifies or lessens things (*i. e.* their value).

राजन्दुधुक्षसि यदि क्षितिधेनुमेतां

तेनाद्य वत्समिव लोकममुं पुषाण ।

तस्मिंश्च सम्यगनिशं परिपोष्यमाणे

नानाफलैः फलति कल्पलतेव भूमिः ॥ ४६ ॥

46. Oh king, if you wish to milk this cow-like earth then first nourish (enrich) the nation as they do the calf; when the nation (the people) is being constantly enriched, the earth, like the desire-granting creeper, yields an abundance of fruits.

सत्यानृता च परुषा प्रियवादिनी च

हिंसा दयालुरपि वार्थपरा वदान्या ।

४५ अनैकान्त्या, नेकान्ता, नैकान्त्या.

४६ तेनाद्य, पुष्यमाणे.

४७ वादिनी-भाषिणी, वारा०-वेद्या०.

नित्यव्यया प्रचुरनित्यधनागमा च

॥ धाराङ्गनेव नृपनीतिरनेकरूपा ॥ ४७ ॥

47. The policy of the ruler, like a harlot, assumes a diversity of forms—sometimes it is truthful, at others false, sometimes harsh, and sometimes coaxing, now murderous, and pitiful afterwards; now parsimonious, but anon, liberal, ever spending wealth and ever realising large sums of money.

✓ आश्वा कीर्तिः पालनं ब्राह्मणानां

दानं भोगो मित्रसंरक्षणं च ।

येषामेते षड्गुणा न प्रवृत्ताः

कीर्थस्तेषां पार्थिवोपाश्रयेण ॥ ४८ ॥

48. What is the use of those men becoming the king's advisers (lit. resorting to the king) (who do not possess the six qualities *i. e.*) who have not the power to command, who have no reputation, who cannot protect Brâhmaṇas, cannot be charitable, cannot enjoy pleasures and cannot protect their friends.

यद्वात्रा निजभालपट्टलिखितं स्तोकं महद्वा धनं

तत्प्राप्नोति मरुस्थलेपि नितरां मेरौ ततो नाधिकम् ।

तद्धीरो भव वित्तवत्सु कृपणां वृत्तिं वृथा मा कृथाः

कूपे पश्य पयोनिधावपि घटो गृह्णाति तुल्यं जलम् ॥ ४९ ॥

49. Whatever amount of wealth, large or small, might have been allotted to (lit. written on the forehead of) a mar, he certainly obtains even in the country called Maru; on the mountain Meru he could get no more. Have patience then, and do not make yourself despicable (lit. do not make your conduct despicable in the presence of) in the eyes of the wealthy. Note that a jar draws the same quantity of water from a well, as from the sea (lit. takes the same quantity in a well and in the sea).

त्वमेव चातकाधारोसीति केषां न गोचरः ।

किमम्भोदवरास्माकं कार्पण्योक्तिः प्रतीक्ष्यते ॥ ५० ॥

50. Oh magnanimous cloud, who does not know that you alone are the supporter of the *Chātaka*? Why do you then wait for our plaintive appeal?

रे रे चातक सावधानमनसा मित्र क्षणं श्रूयता-

मम्भोदा बहवो हि सन्ति गगने सर्वेपि नैतादृशाः ।

केचिद्वृष्टिभिरार्द्रयन्ति वसुधां गर्जन्ति केचिद्वृथा

यं यं पश्यसि तस्य तस्य पुरतो मा ब्रूहि दीनं वचः ॥ ५१ ॥

51. Oh friend *Chātaka* listen (to me) with patient mind for a moment; there are many clouds in the sky, but they are not all of them such (that a supplication should be addressed to them); some of them moisten the earth with showers (whereas) others roar for nothing; do not utter your woful cry before every one that you see.

दुर्जन प्रतीक्षते

✓ अकरुणत्वमकारणविग्रहः

परधने परयोषिति च स्पृहा ।

सुजनबन्धुजनेष्वसहिष्णुता

प्रकृतिसिद्धमिदं हि दुरात्मनाम् ॥ ५२ ॥

52 Cruelty, unprovoked opposition, lust for another's wealth and wife, envy towards good men and relations, these are natural with the wicked.

दुर्जनः परिहर्तव्यो विद्यया भूषितोपि सन् ।

मणिनालंकृतः सर्पः किमसौ न भयंकरः ॥ ५३ ॥

53 Though graced by learning a wicked man should be kept at a distance. Is not a serpent dangerous (because it is) bedecked with a jewel?

५० चातकाधार इति, 'क्ति प्रतीक्षते.
-एके. ५३ विद्ययालंकृतः, मणिना भूषितः

५१ वसुधां-धरणीम्, केचित्

- ✓ जाड्यं ह्रीमति गण्यते व्रतरुचौ दम्भः शुचौ कैतवं
 शूरे निर्घृणता मुनौ विमतिता दैन्यं प्रियालापिनि ।
 तेजस्विन्यबलिप्तता मुखरता वक्तव्यशक्तिः स्थिरे
 तत्को नाम गुणो भवेत्स गुणिनां यो दुर्जनैर्नाङ्कितः ॥५४॥

54 Dullness is attributed to a modest man; hypocrisy to one who has a liking for religious observances; roguery to one who leads a life of sanctity, cruelty to a warrior; idiocy in a hermit; meanness to one who speaks agreeably; arrogance to a spirited man; garrulity to an orator; imbecility to a steady man. What virtue is there then that is not by wicked men stigmatised ?

- ✓ लोभश्चेदगुणेन किं पिशुनता यद्यस्ति किं पातकैः *verse 21 has a similar combine*
 सत्यं चेत्तपसा च किं शुचि मनो यद्यस्ति तीर्थेन किम् ।
 सौजन्यं यदि किं निजैः स्वमहिमा यद्यस्ति किं मण्डनैः
 सद्ब्रिद्या यदि किं जनैरप्यशो यद्यस्ति किं मृत्युना ॥५५॥

55. If avarice forms part of a man's character, why should he need (other bad qualities; if wickedness, sins; if truthfulness, religious austerities; if purity of heart, why should he go on a pilgrimage? If he has goodness of heart, why should he want relatives? If he has reputation, ornaments are superfluous. If he possesses learning, what need he care for the people (v. l. wealth)? If he has a bad name why should he need death?

शशी दिवसधूसरो गलितयौवना कामिनी
 सरो विगतवारिजं मुखमनक्षरं स्वाकृतेः ।
 प्रभुर्धनपरायणः सततदुर्गतः सज्जनो
 नृपाङ्गणगतः खलो मनसि सप्त शल्यानि मे ॥ ५६ ॥

56. The moon, pale during day-time, a beautiful woman past youth, a lake without lotuses, the unlettered mouth of

a man with a fair exterior, a king hoarding wealth, a virtuous man ever plunged in misery, and a wicked man that has had access to a king's court-these seven barbs (rankle) in my heart.

✓ न कश्चिच्चण्डकोपानामात्मीयो नाम भूभुजाम् ।
होतारमपि जुह्वानं स्पृष्टो दहति पावकः ॥ ५७ ॥

57. No one is indeed a favourite of kings whose anger is extremely fierce; the fire even burns the sacrificer throwing an oblation, when it is touched.

✓ मौनान्मूकः प्रवचनपटुश्चादुलो जल्पको वा *comp. with 54*
धृष्टः पार्श्वे वसति च तदा दूरतश्चाप्रगल्भः ।
क्षान्त्या भीरुर्यदि न सहते प्रायशो नाभिजातः
सेवाधर्मः परमगहनो योगिनामप्यगम्यः ॥ ५८ ॥

58. Service is the most difficult thing to be done even by sages, (for a servant is called) dumb if he is silent, (if he is) ready with his answer, he is talkative or garrulous, if he stands near, he is impudent, and then if he keeps at a distance, he is timid; if he bears patiently, he is a coward; if he cannot brook (harsh words, insults &c.) he is most probably considered mannerless.

✓ उद्भासिताखिलखलस्य विगृह्यलस्य
प्राग्जातविस्मृतनिजाधमकर्मवृत्तेः ।
दैवादवाप्तविभवस्य गुणद्विषोस्य
नीचस्य गोचरगतैः सुखमास्यते कैः ॥ ५९ ॥

59. Who can live happily under the eye of a wicked man who hates merit, who has by chance attained greatness, and has forgotten his former mode of obtaining a living by base deeds, and who free from all restraint, has whitewashed all other wicked people.

५७ अपि जुह्वानं-जुह्वतमपि. ५८ चादुलः-वातुलः, वसति-भवति.

५९ प्राग्जात-प्रोद्भात, विस्मृत-विस्तृत. आस्यते-अप्यते.

आरम्भगुर्वी क्षयिणी क्रमेण

लब्धी पुरा वृद्धिमती च पश्चात् ।

दिनस्य पूर्वार्धपरार्धभिन्ना

छायेव मैत्री खलसज्जनानाम् ॥ ६० ॥

60. The friendship of wicked men and of good men differs like the shadow in the first and the second half of the day (respectively)—extensive at the beginning, but gradually contracting (is the first while the latter is) at first but scant, capable of subsequent growth.

मृगमीनसज्जनानां तृणजलसंतोषविहितवृत्तीनाम् ।

लुब्धकधीवरपिशुना निष्कारणवैरिणो जगति ॥ ६१ ॥

61. The deer, the fish, and the virtuous, living on grass, water and contentment respectively (find) in this world unprovoked enemies (in) the hunter, the fisherman, and the wicked.

वाञ्छा सज्जनसंगमे परगुणे प्रीतिर्गुरौ नम्रता

विद्यायां व्यसनं स्वबोधिते रतिलोकापवादाद्भयम् ।

॥ भक्तिः शूलिनि शक्तिरात्मदमने संसर्गमुक्तिः खले

पते येषु वसन्ति निर्मलगुणास्तेभ्यो नरेभ्यो नमः ॥ ६२ ॥

62. A bow to those men in whom reside the following sterling qualities:—desire for the company of the virtuous, partiality for the merits of others, humility towards the elders, attachment to learning, love for one's own wife, fear of calumny, devotion towards the Trident-holder (S'iva.), strength to restrain the self, and freedom from the contact of wicked men.

विषदि धैर्यमथाभ्युदये क्षमा

सदसि वाक्पटुता युधि विक्रमः ।

६२ परगुणे-गुणिगणे. शूलिनि-चाक्रिणि. येषु-यत्र तेभ्यो-तेष्वेवलोक-
स्थितिः.

यशासि चाभिरतिव्यसनं श्रुतौ

प्रकृतिसिद्धमिदं हि महात्मनाम् ॥ ६३ ॥

63. Fortitude in adversity, forgiveness in prosperity, cleverness of speech in an assembly, valour in war, attachment towards fame, and untiring application to the study of the Vedas—All these are natural with the magnanimous.

प्रदानं प्रच्छन्नं गृहमुपगते संभ्रमविधिः

प्रियं कृत्वा मौनं सदासि कथनं नाप्युपकृतेः ।

अनुत्सेको लक्ष्म्यां निरभिभवसाराः परकथाः

सतां केनोद्दिष्टं विषममसिधाराव्रतमिदम् ॥ ६४ ॥

64. Who taught this policy—dangerous like lying on the edge of a sword-blade—to the good: viz. charity in secret, kind reception to him who comes to them (lit. the house) silence after doing good, not announcing in public their kindness (to others), freedom from arrogance in prosperity, and speaking of others in terms free from disrespectfulness?

करे श्लाघ्यस्त्यागः शिरसि गुरुपादप्रणयिता

मुखे सत्या वाणी विजयिभुजयोर्वीर्यमतुलम् ।

इदि स्वच्छा वृत्तिः श्रुतमधिगतं च श्रवणयो-

विनाप्यैश्वर्येण प्रकृतिमहतां मण्डनमिदम् ॥ ६५ ॥

65. Laudable charity for the hand, submission at the feet of elders for the head, true words for the mouth, incomparable valour for victorious arms, a quiescent state for the heart, Vedic knowledge acquired (by the ears) for the ears; of high-souled persons (these are the ornaments) requiring no wealth (to buy them).

संपत्सु महतां चित्तं भवत्युत्पलकोमलम् ॥

आपत्सु च महाशैलशिलासंघातकर्कशम् ॥ ६६ ॥

६३ चाभिरुचिः; श्रुते. ६४ लक्ष्म्या; चाप्युपकृतेः ६५ वीर्यं-
पौरुषमहो, स्वच्छा-स्वस्था

66. In prosperity the mind of magnanimous men becomes tender like a lotus, whereas in adversity it becomes hard as a solid rock.

संतप्तायसि संस्थितस्य पयसो नामापि न भूयते
मुक्ताकारतया तदेव नलिनीपत्रस्थितं राजते ।
स्वात्यां सागुरशुक्तिमध्यपातितं सन्मौक्तिकं जायते
प्रायेणाधममध्यमोत्तमगुणः संसर्गतो जायते ॥ ६७ ॥

67. Not the least trace of water is to be found when it falls (lit. stands) upon heated iron; the same lying on a lotus-leaf shines assuming the form of pearls, it is transformed into a pearl when it falls into the cavity of a shell in the sea while (the sun is) in conjunction with the constellation *Śrāṭī*. In general, the lowest, the mediocre, and the highest degree of excellence is imparted (to a thing) by association.

प्रीणाति यः सुचरितैः पितरं स पुत्रो
यद्भर्तुरेव हितमिच्छति तत्कलत्रम् ।
तन्मित्रमापदि सुखे च समक्रियं य-
देतच्चयं जगति पुण्यकृतो लभन्ते ॥ ६८ ॥

68. He is a son who pleases the father with good actions; that is a wife who wishes unmixed good to her husband; that is a friend who acts the same way in adversity as in happy times. The meritorious (alone) secure this triad in this world.

नम्रत्वेनोन्नमन्तः परगुणकथनैः स्वांगुणान्ख्यापयन्तः
स्वार्थान्संपादयन्तो विततपृथुतरारम्भयत्नाः परार्थे ।
क्षान्त्यैवाक्षेपरुक्षाक्षरमुखरमुदुर्मुखान्दूषयन्तः
सन्तः साश्चर्यचर्या जगति बहुमताः कस्य नाभ्यर्चनीयाः ॥ ६९ ॥

६७ श्रूयते-ज्ञायते. 'शुक्तिकुक्षि०, सम्मौ०-तन्मौ०, संसर्गतः-संवासतः.

६८ यः प्रणियेत्, समक्रियं यद्-यदेकरूपम्,

६९ पृथुतरा-पृथुमहा, बहुतरा. दुर्मुखान् दूषयन्तः-दूषयन्तः समन्तात्,

69. Rising by their humility, evidencing their own merits by extolling the merits of others, gaining their ends by projecting extensive schemes for (the good of) others, and censuring calumniators, whose tongues (lit. mouths) are noisy with the harsh syllables of accusation, with their patience alone—virtuous men of such extraordinary behaviour and highly esteemed in the world—who will not adore them?

भवन्ति नम्रास्तरवः फलोद्गमै-

र्नवाम्बुभिर्भूरिविलम्बिनो घनाः ।

अनुद्धताः सत्पुरुषाः समृद्धिभिः

स्वभाव एवैष परोपकारिणाम् ॥ ७० ॥

70. Trees become bent (*i. e.* humble) with the harvest of fruits; with newly-gathered waters the clouds hang very low; good men with (the acquisition of) wealth become meek; this is the nature of benevolent persons.

श्रोत्रं श्रुतेनैव न कुण्डलेन

दानेन पाणिर्न तु कङ्कणेन ।

विभाति कायः करुणापराणां

परोपकारैर्न तु चन्दनेन ॥ ७१ ॥

71. The ear is graced by Vedic knowledge alone, and not by an ear-ring; the hand by charity, not by a bracelet; the body of beneficent people by kindness towards others, and not by sandal-paint.

पापान्निवारयति योजयते हिताय

गुह्यं च गूहाति गुणान्प्रकटीकरोति ।

आपद्रुतं च न जहाति ददाति काले

सन्मित्रलक्षणमिदं प्रवदन्ति सन्तः ॥ ७२ ॥

72. Wise people thus describe the characteristics of a true friend:—he (*i. e.* a good friend) dissuades (you from sin

urges (you) to good actions, keeps (your) secrets, publishes (your) merits, does not forsake you (when you are) in distress, and helps (you, lit. gives you) in time of need.

पश्चाकरं दिनकरो विकचो करोति

चन्द्रो विकाशयति कैरवचक्रवालम् ।

नाभ्यर्थितो जलधरोपि जलं ददाति

सन्तः स्वयं परहितेषु कृताभियोगाः ॥ ७३ ॥

73. The sun causes the group of sun-lotuses to expand; the moon causes the moon-lotuses to bloom; the cloud yields water though unsolicited; good people direct their efforts towards the good of others of their own accord.

✓ **एते सत्पुरुषाः परार्थघटकाः स्वार्थं परित्यज्य ये**

सामान्यास्तु परार्थमुद्यमभृतः स्वार्थाविरोधेन ये ।

तेमी मानवराक्षसाः परहितं स्वार्थाय निघ्नन्ति ये

ये निघ्नन्ति निरर्थकं परहितं ते के न जानोमहे ॥ ७४ ॥

74. Those are the noblest persons who giving up the good of self do good to others; those that undertake a business for the sake of others, not inconsistent with their own good are men of the middle order; those that stand in the way of the good of others for their own benefit are demons in a human form; but we know not what to call them (lit. who they are) that oppose the good of others for nothing.

क्षीरेणात्मगतोदकाय हि गुणा दत्ताः पुरा तेऽखिलाः

क्षीरे तापमवेक्ष्य तेन पयसा ह्यात्मा कृशानौ हुतः ।

गन्तुं पावकमुन्मनस्तदभवद्दृष्ट्वा तु मित्रापदं

युक्तं तेन जलेन शाम्यति सतां मैत्री पुनस्त्वोदृशो ॥ ७५ ॥

७३ जलधरोपि—पि जलदः सलिलम्. परहिते सुकृताभियोगाः.

७४ एके, स्वार्थम्—स्वार्थान्. मानव—मानुष.

७५ हि गुणाः इ०—सकला दत्ता निजा ये गुणाः

75. Milk once gave all (its) qualities to its constituent water; on seeing the distress of milk (i.e. when it was heated) water sacrificed itself in the fire (i.e. became evaporated); seeing the distress of its friend (water), (it viz. milk) became very eager to throw itself into the fire (lit. to go to the fire, i.e. to boil over); and it is settled down when united with that water—such is the friendship of the good.

इतः स्वपिति केशवः कुलमितस्तदीयाद्विषा-

मितश्च शरणार्थिनः शिखरिणां गणाः शेरते ।

इतोपि वडवानलः सह समस्तसंवर्तकै-

रहो विततमूर्जितं भरसहं च सिन्धोर्वपुः ॥ ७६ ॥

76. In one part sleeps Kes'ava, in another is the host of his foes, in a third the chain of mountains seeking shelter, in another part yet is Vadavá (submarine) fire with all the world-destroying fires. Oh how extensive, deep and enduring is the expanse of the sea.

तृष्णां छिन्धि भज क्षमां जहि मदं पापे रतिं मा कृथाः

सत्यं ब्रह्मनुयाहि साधुपदवीं सेवस्व विद्वज्जनम् ।

मान्यान्मानय विद्विषोप्यनुनय प्रच्छादय स्वान्गुणा-

कीर्तिं पालय दुःखिते कुरु दयामेतरसतां लक्षणम् ॥ ७७ ॥

77. Cut down avarice, have recourse to patience, give up pride, fix not (your) attachment on sinful deeds, speak the truth, follow the footsteps of the good, serve the learned, reverence those that deserve respect, conciliate (your) enemies, do not parade your good qualities, await fame and sympathies with the suffering; this is the way with the good.

मनसि वचसि काये पुण्यपीयूषपूर्णा-

स्त्रिभुवनमुपकारश्रेणिभिः पूरयन्तः ।

७६ विततमूर्जितम्-विभवमूर्च्छितम्.

७७ लक्षणं-चेष्टितम्.

७८ पूर०-प्रीणयन्तः.

परगुणपरमाणूपर्वतोक्त्य नित्यं

निजहृदि विकसन्तः सन्ति सन्तः कियन्तः ॥ ७८ ॥

78. Very few good men are there who, full of holy nectar in thought, word and action, pleasing the three worlds with numerous acts of beneficence, rejoice (lit. bloom) at heart in ever magnifying the minute good qualities of others.

किं तेन हेमगिरिणा रजताद्रिणा वा

यत्राश्रिताश्च तरवस्तरवस्त एव ।

मन्यामहे मलयमेव यदाश्रयेण

कङ्कोलनिम्बकुटजा अपि चन्दनानि ॥ ७९ ॥

79. What is to be done with the mountain of gold or the mountain of silver the trees growing (lit. resting) upon which remain the same as they are; we honour the mountain Malaya alone by resorting to which even the *Kankola*, the *Neem* and the *Kutaja* become sandal trees.

रत्नैर्महाहैस्तुतुषुर्न देवा

न भोजिरे भीमविषेण भीतिम् ।

सुधां विना न प्रययुर्विरामं

न निश्चितार्थाद्विरमन्ति धीराः ॥ ८० ॥

80. With (the acquisition of) valuable jewels the gods were not satisfied; and by the dread poison they were not terrified; they did not suspend their labours until they obtained nectar. Resolute persons do not swerve from a policy once determined upon.

✓ कचिद्भूमौ शायी कचिदपि च पर्यङ्कशयनः

कचिच्छाकाहारी कचिदपि च शाल्योदनरुचिः ।

कचित्कन्धाधारी कचिदपि च दिव्याम्बरधरो

मनस्वी कार्यार्थी न गणयति दुःखं न च सुखम् ॥ ८१ ॥

७९ कुटजान्यपि.

८० महाघैः.

८१ शायी-शय्या, भूमिः शय्या, शयनः-शयनम्.

81. Sometimes lying on the ground and sometimes on a couch, sometimes subsisting on vegetables and sometimes tasting rice prepared from the *S'ali* variety, sometimes wearing a wallet and at others superfine garments, a high-souled man pursuing (his cherished) object does not care for ease or hardship,

✓ ऐश्वर्यस्य विभूषणं सुजनता शौर्यस्य वाक्संयमो
ज्ञानस्योपशमः श्रुतस्य विनयो वित्तस्य पात्रे व्ययः ।
अक्रोधस्तपसः क्षमा प्रभवितुर्धर्मस्य निर्व्याजता
सर्वेषामपि सर्वकारणमिदं शीलं परं भूषणम् ॥ ८२ ॥

82. Good nature (kind behaviour) is the ornament of greatness; silence of valour, restraint over the senses of learning, humility of Vedic knowledge, spending for worthy objects of wealth, freedom from anger of austerities, forgiveness of a man in power, freedom from hypocrisy of religious observances, and good character, which is the root of all, is even the ornament of all things.

✓ निन्दन्तु नीतिनिपुणा यदि वा स्तुवन्तु
लक्ष्मीः समाविशतु गच्छतु वा यथेष्टम् ।
अद्यैव वा मरणमस्तु युगान्तरे वा
न्याय्यात्पथः प्रविचलन्ति पदं न धीराः ॥ ८३ ॥

83. Whether political persons praise or blame, whether wealth enter (their house) or go away (from it), whether death come even to-day or in another age, persons of mental calibre do not swerve from the path of justice.

भग्नाशस्य करण्डपीडिततनोर्म्लानेन्द्रियस्य क्षुधा
कृत्वाखुर्विवरं स्वयं निपतितो नक्तं मुखे भोगिनः ।
तृप्तस्तत्पिशितेन सत्वरमसौ तेनैव यातः पथा
लोकाः पश्यत दैवमेव हि नृणां वृद्धौ क्षये कारणम् ॥ ८४ ॥

84. A mouse, gnawing a hole into a basket, fell at night into the mouth of a serpent that, with its body pent up in a basket, and its limbs weakened by starvation, had grown despondent. Filled with its meat the serpent quickly glided away through the same opening (lit. the same passage, viz.; the hole made by the mouse); see, my men, it is destiny alone that is the cause of the rise and fall of men.

पातितोपि कराघातैरुत्पतत्येव कन्दुकः ।

प्रायेण साधुवृत्तानामस्थायिन्यो विपत्तयः ॥ ८५ ॥

85. A ball, though struck on the ground with a blow from the hand, does rebound upwards; generally the misfortunes of the virtuous are evanescent.

आलस्यं हि मनुष्याणां शरीरस्थो महान्निपुः ।

नास्त्युद्यमसमो बन्धुः कृत्वा यं नावसीदति ॥ ८६ ॥

86. Sloth is a dreadful enemy abiding in the body of man; there is no friend like industriousness by resorting to which a man is never ruined.

छिन्नोपि रोहति तरुः क्षीणोप्युपचीयते पुनश्चन्द्रः ।

इति विमृशन्तः सन्तः संतप्यन्ते न विप्लुता लोके ॥ ८७ ॥

87. A tree, though cut down, grows again, the moon, though waned, waxes again; thus reflecting good men are not troubled in this world, when plunged in misery.

नेता यस्य बृहस्पतिः प्रहरणं वज्रं सुराः सैनिकाः

स्वर्गो दुर्गमनुग्रहः किल हरेरैरावतो वारणः ।

इत्यैश्वर्यबलान्वितोपि बलभिद्भग्नः परैः संगरे

तद्वर्धकं वरमेव दैवशरणं धिग्धिग्वृथा पौरुषम् ॥ ८८ ॥

८५ हि सुवृत्तानाम्. ८६ महा रिपुः, कृत्वा यं-कुर्वाणः. ८७ वर्धते पुनः, विप्लुता लोके-ते विपदा. ८८ किल खलु, बलभित्-मघवा.

38. Indra was worsted in battle by his enemies, though possessed of greatness and prowess—having Brhaspati for his adviser, the thunderbolt for his weapon, the gods for his soldiers, the heaven for his citadel and Airāvata for his elephant; it is clear, then, that it is better to submit to fate; oh, fie, valour is useless.

✓ कर्मायत्तं फलं पुंसां बुद्धिः कर्मानुसारिणो ।

तथापि सुधिया भाव्यं सुविचार्यैव कुर्वता ॥ ८९ ॥

89. The fruit which men get depends on action (done in former life), and the inducement to action is in consonance with it (action done in a previous life); still a wise man should be doing a thing only after mature consideration.

खल्वाटो दिवसेश्वरस्य किरणैः संतापितो मस्तके

वाञ्छन्देशमनातपं विधिवशात्तालस्य मूलं गतः ।

तत्राप्यस्य महाफलेन पतता भग्नं सशब्दं शिरः

प्राथो गच्छति यत्र भाग्यरहितस्तत्रैव यान्त्यापदः ॥ ९० ॥

90. A bald man pained in the head by the rays of the sun and wishing for a shady place, halted (lit. went) under a palm tree; even there, a big fruit falling (from the tree) broke his pate with a crash. Verily misfortunes do indeed go there where a luckless man goes.

शशिदिवाकरयोर्ग्रहपीडनं

गजभुजंगमयोरपि बन्धनम् ।

मतिमतां च विलोक्य दरिद्रतां

विधिरहो बलवानिति मे मतिः ॥ ९१ ॥

91. Seeing the trouble caused to the sun and the moon by Rāhu, the captivity of the elephant and the snake and the poverty of men of intellect, I come to think—Oh how powerful is destiny.

सृजति तावदशेषगुणाकरं

पुरुषरत्नमलंकरणं भुवः ।

तदपि तत्क्षणभङ्गि करोति चे-

दहह कष्टमपण्डितता विधेः ॥ ९२ ॥

92. In the first place, fate produces an excellent man, the ornament of the earth and the mine of all good qualities; if it makes the man short-lived, woe to its folly.

पत्रं नैव यदा करोरविटपे दोषो वसन्तस्य किं

नोलूकोप्यवलोकते यदि दिवा सूर्यस्य किं दूषणम् ।

धारा नैव पतन्ति चातकमुखे मेघस्य किं दूषणं

यत्पूर्वं विधिना ललाटलिखितं तन्मार्जितुं कः क्षमः ॥ ९३ ॥

93. When on the branch of a *karīra* tree there is not a single leaf, it is not the fault of the spring. If the owl cannot see by day what blame (is due) to the sun? Showers of rain do not fall into the mouth of the *chātaka*, but why blame the cloud (for that)? Who is able to wipe off what has once been written on the forehead by Fate?

नमस्यामो देवान्ननु हतविधेस्तेपि वशगा

विधिर्वन्द्यः सोपि प्रतिनियतकर्मैकफलदः ।

फलं कर्मायत्तं किममरणैः किं च विधिना

नमस्तत्कर्मभ्यो विधिरपि न येभ्यः प्रभवति ॥ ९४ ॥

94. We shall bow to the gods, but then, even they are subject to the accursed fate; (in that case) fate ought to receive our homage, but even fate dispenses but the fruits consistent with each action. The fruit being dependent on action, what (have we to do) with the gods and what with fate. Bow to *karma* then, which even Fate cannot control.

ब्रह्मा येन कुलालवन्नियमितो ब्रह्माण्डभाण्डोदरे

विष्णुर्येन दशावतारगहने क्षितो महासंकटे ।

रुद्रो येन कपालपाणिपुटके भिक्षाटनं कारितः

सूर्यो भ्राम्यति नित्यमेव गगने तस्मै नमः कर्मणे ॥ ९५ ॥

95. A bow to that Karma by whose power Brahmâ was confined in the interior of the pot-like primordial egg (there to evolve his creation) like a potter; by whose power Vishnu was hurled down into the very troublesome abyss of the ten incarnations; by whose power Sîva has been compelled to wander for alms, skull in hand, (by whose power) the sun ever roams in the sky.

नैवाकृतिः फलति नैव कुलं न शीलं

विद्यापि नैव न च यत्नकृतापि सेवा ।

भाग्यानि पूर्वतपसा खलु संचितानि

काले फलन्ति पुरुषस्य यथैव वृक्षाः ॥ ९६ ॥

96. A handsome form avails not; neither does descent nor character; not even learning, nor service assiduously rendered. Good luck stored by past virtuous actions fructifies for man seasonably as do trees.

वने रणे शत्रुजलाग्निमध्ये

महार्णवे पर्वतमस्तके वा ।

सुप्तं प्रमत्तं विषमस्थितं वा

रक्षन्ति पुण्यानि पुरा कृतानि ॥ ९७ ॥

97. Good actions done in former life protect a man in a forest, on a battlefield, in the midst of foes, water and fire, in the vast ocean, or on a mountain-top, whether asleep or careless or beset with any difficulty.

या साधूंश्च खलान्करोति विदुषो मूर्खान्हितान्द्वेषिणः

प्रत्यक्षं कुरुते परोक्षममृतं हालाहलं तत्क्षणात् ।

तामाराधय सत्क्रियां भगवतीं भोक्तुं फलं वाञ्छितं

हे साधो व्यसनैर्गुणेषु विपुलेष्वास्थां वृथा मा कृथाः ॥ ९८ ॥

98. Gentle reader, to obtain your cherished desire, adore that goddess—good conduct—that changes wicked men into

good, fools into wise men, enemies into friends, the invisible into the visible and deadly poison into nectar in an instant. Do not set your heart on numerous other qualities with persistent application.

गुणवद्गुणवद्वा कुर्वता कार्यमादौ

परिणतिरवधायी यत्नतः पण्डितेन ।

अतिरभसकृतानां कर्मणामाविपत्ते-

र्भवति हृदयदाहो शल्यतुल्यो विपाकः ॥ ९९ ॥

99. A wise man bent on doing a thing good or bad, should first carefully consider the result. The issue of actions done in hot haste becomes, till death, like a dart, poignant to the vitals.

स्थाल्यां वैदूर्यमय्यां पचति तिलखलोमिन्धनेश्चन्दनाद्यैः

सौवर्णेलाङ्गलाग्रेविलिखति वसुधामकमूलस्य हतोः ।

छित्त्वा कर्पूरखण्डान्वृतिमिह कुरुते कोद्रवाणां समन्ता-

त्प्राप्येमां कमेभूमिं न चरति मनुजो यस्तपो मन्दभाग्यः ॥ १०० ॥

100. The luckless man, that does not practise penance on coming into this Land of *karma*, cooks (*i.e.* is like a man who cooks), with sandal-wood &c. for the fuel, in a utensil made of the *vaidūrya* gem, the oil-cake of sesamum; ploughs (*i.e.* is like a man who ploughs) the earth with a golden ploughshare for the sake of the root of the *arka* tree, and makes (*i.e.* is like a person who makes) a hedge round a crop of *kodrava* of camphor-trees having cut them down.

मज्जत्वम्मासि यातु मेरुशेखरं शत्रूञ्जयत्वाहवे

वाणिज्ये कृषिसेवनादि सकला विद्याः कलाः शिक्षताम् ।

आकाशं विपुलं प्रयातु खगवत्कृत्वा प्रयत्नं परं

नाभाव्यं भवतीह भाग्यवशतो भाव्यस्य नाशः कुतः ॥ १०१ ॥

101. Through the force of destiny a thing that is not to take place, never takes place, nor is a thing fated to take place subverted, though a man may dive into water, ascend to the top of the mountain Meru, conquer enemies in battle, learn trade, agriculture and all other arts and sciences, (or) pass like a bird with great effort through the infinite sky.

भीमं वनं भवति तस्य पुरं प्रधानं

सर्वो जनः सुजनतामुपयाति तस्य ।

कृत्वा च भूर्भवति सन्निधिरक्षणा

यस्यास्ति पूर्वसुकृतं विपुलं नरस्य ॥ १०२ ॥

102. To a man possessing immense merit (laid by) in a former birth, a dreary forest becomes a capital city, all men act in a friendly way towards him and the whole earth becomes full of precious deposits and gems,

को लाभो गुणिसंगमः किमसुखं प्राश्नेतरैः संगतिः

का हानिः समयच्युतिर्निपुणता का धर्मतत्त्वे रतिः ।

कः शूरो विजितेन्द्रियः प्रियतमा कानुव्रता किं धनं

विद्या किं सुखमप्रवासगमनं राज्यं किमाश्वाफलम् ॥ १०३ ॥

103. What is an advantage gained? The company of the virtuous. What is misery? The company of those that are not learned. What is a loss? Wasting an opportunity. What is perfection? Being devoted to one's religious principles. Who is a warrior? One that has restrained his senses. What woman is most beloved? One that is devoted. What is wealth? Learning. What is happiness? Not going on a journey. What is kingly power? That which places one in command,

मालतीकुसुमस्येव द्वे गती ह मनस्विनः ।

मूर्ध्नि वा सर्वलोकस्य शीर्यते वन एव वा ॥ १०४ ॥

104. High-souled persons have like a *mālatī* flower two fates (in store for them), either to top all men, or to fade away in a forest.

अप्रियवचनदरिद्रैः प्रियवचनाढ्यैः स्वदारपरितुष्टैः ।

परपरिवादानिवृत्तैः कचित्कचिन्मण्डिता वसुधा ॥ १०५ ॥

105. The earth is here and there adorned by persons poor in unpalatable speech, rich with pleasing words, content with connubial happiness and desisting from calumniating others.

✓ कदर्थितस्यापि हि धैर्यवृत्ते-

न शक्यते धैर्यगुणः प्रमादुम् ।

अधोमुखस्यापि कृतस्य वहे-

र्नाथः शिखा याति कदाचिदेव ॥ १०६ ॥

106. The virtue of courage of a heroic person cannot be subdued though he is worried; though pointed downwards, the flame of fire does not point to the ground,

कान्ताकटाक्षविशिखा न खनन्ति यस्य

चित्तं न निर्दहति कोपकृशानुतापः ।

कर्षन्ति भूरिविषयाश्च न लोभपाशै-

र्लोकत्रयं जयति कृत्स्नमिदं स धीरः ॥ १०७ ॥

107. That courageous man conquers the triple world whose mind the arrow-like side-glances of women do not hurt, the heat of fire-like anger does not burn and the numerous sensual objects do not draw (towards them) with their captivating snares,

एकेनापि हि शूरेण पादाक्रान्तं महीतलम् ।

क्रियते भास्करेणैव स्फारस्फुरिततेजसा ॥ १०८ ॥

१०६ अ शक्यते०-बुद्धिर्विनाशो नास्ति शङ्कनीयः, कृतस्य वहेः-तनूपातः,

१०७ न खनन्ति,

१०८ स्फुरत्स्फारिततेजसा,

108. As by the sun of profusely glittering splendour, so by a warrior, though single-handed, the entire surface of the earth is covered (overpowered) with his *páda* (feet i. e. power; rays—in the case of the sun).

वह्निस्तस्य जलायते जलनिधिः कुल्यायते तत्क्षणा-

न्मेरुः स्वल्पशिलायते मृगपतिः सद्यः कुरङ्गायते ।

व्यालो माल्यगुणायते विषरसः पीयूषवर्षायते

यस्याङ्गेखिललोकवल्लभतमं शीलं समुन्मीलति ॥ १०९ ॥

109. The fire acts like water, the ocean becomes like a streamlet, Meru like a small stone, the lion like a deer, the serpent like a wreath of flowers, a poisonous juice like a shower of nectar, to him in whose person becomes manifest good character which is prized most by all men.

लज्जागुणौघजननीं जननीमिव स्वा-

मत्यन्तशुद्धहृदयामनुवर्तमानाम् ।

तेजस्विनः सुखमसूनपि संत्यजन्ति

सत्यव्रतव्यसनिनो न पुनः प्रतिज्ञाम् ॥ ११० ॥

110. Spirited and truthful persons rather sacrifice their lives but not their vow which is the source of modesty and other good qualities and which they follow like a mother of pure heart.

MISCELLANEOUS.

अग्राह्यं हृदयं यथैव वदनं यद्वर्पणान्तर्गतं

भावः पर्वतसूक्ष्ममार्गविषमः स्त्रीणां न विज्ञायते ।

चित्तं पुष्करपत्रतोयतरलं विद्वद्भिराशंसितं

नारी नाम विषाङ्कुरैरिव लता दोषैः समं वर्द्धिता ॥ १ ॥

1. Like unto the face reflected in a mirror the heart of women cannot be comprehended; their feeling intricate

१०९. कुल्यायते—कूपायते.

अनुवर्तमानाः.

११०. जननीमिव वर्तमानाम्.

१. यद्वर्पण—सद्वर्पण.

like the faint mountain-track cannot be gauged; their heart has been described by the wise as fickle like water on a lotus-leaf; a woman growing with faults is indeed a creeper growing with its poisonous shoots.

अभिमुखनिहतस्य सतस्तिष्ठतु तावज्जयोथवा स्वर्गः ।

उभयबलसाधुवादः श्रवणसुखोसौ बतात्यर्थम् ॥ २ ॥

2. Leave aside the question whether a man wounded while facing the enemy attains victory or heaven, the applause of both the armies is indeed intensely gratifying to the ear.

इत्येतास्मिन्वा निरवधिचमत्कृत्यतिशये

वराहो वा राहुः प्रभवति चमत्कारविषयः ।

महीमेको मग्नां यदयमवहत् हन्त सलिले

शिरः शेषः शत्रुं निगिलति परं संत्यजति च ॥ ३ ॥

3. As an object of surprise either Varāha or Rāhu surpasses all this collection of infinitely wonderful things, (the former) in that he alone bore up the earth when it was sunk in water; (the latter) the head-remnant, in that he swallows the enemy (the sun), and afterwards throws him out.

उदन्वच्छन्ना भूः स च निधिरपां योजनशतं

सदा पान्थः पूषा गगनपरिमाणं कलयति ।

इति प्रायो भावाः स्फुरदवधिमुद्रामुकुलिताः

सतां प्रज्ञोन्मेषः पुनरयमसीमा विजयते ॥ ४ ॥

4. The earth is covered with ocean; the store of waters is a hundred *yojanas* in extent; the sun ever moves along a path which is delimited by the sky; thus in most cases, things are confined within well-defined bounds; but victorious is the intellectual brilliancy of the good being itself unlimited.

एको देवः केशवो वा शिवो वा

एकं मित्रं भूपतिर्वा यतिर्वा ।

एको वासः पत्तने वा वने वा

एका भार्या सुन्दरी वा दरी वा ॥ ५ ॥

3. (let me have) one god—Keshava or S'iva, one friend—the king or an ascetic, one abode—in the city or in a forest and one (thing more)—a charming wife or a cave.

कमठकुलाचलदिग्गजफणिपतिविधृतापि चलति वसुधेयम् ।
प्रतिपन्नममलमनसां न फ[च?]लति पुंसां युगान्तेपि ॥ ६ ॥

6. This earth, though supported by the tortoise, the (seven) principal mountains, the (eight) principal elephants, and by the serpent-king, does move. The undertaking of persons with a clean breast (alone) does not fail even at the time of the final dissolution.

किं कर्मस्य भवत्यथा न वपुषि क्ष्मां न क्षिपत्येष यत्
किं वा नास्ति परिश्रमो दिनपतेरास्ते न यन्निश्चलः ।
किं त्वङ्गोक्तमुत्सृजन्स्वमनसा श्लाघ्यो जनो लज्जते
निर्वाहः प्रतिपन्नवस्तुषु सतामेतद्धि गोत्रव्रतम् ॥ ७ ॥

7. Does not the tortoise feel pain in his body on account of his burden, that it does not throw off the earth, or does not the Lord of the day feel fatigue, in that he never remains motionless? (Yes they do). But a worthy man, when going to give up his undertaking feels shame inwardly; for carrying to their completion things (once) undertaken is the hereditary vow of the good.

को न याति वशं लोके मुखे पिण्डेन पूरितः ।
मृदङ्गो मुखलेपेन करोति मधुरध्वनिम् ॥ ८ ॥

8. Who in the world does not become submissive when his mouth is filled with a morsel? The drum gives out a sweet sound when its face is coated (with dough).

क्षुद्राः सन्ति सहस्रशः स्वभरणव्यापारमात्रोद्यताः
स्वार्थो यस्य परार्थ एव सपुमानेकः सतामग्रणोः ।

दुःपूरोदरपूरणाय पिबति स्रोतःपतिं वाडको

जीमूतस्तु निदाघसंभृतजगत्संतापविच्छिन्नये ॥ ९ ॥

9. Thousands of mean fellows there are, who are busy only in the act of filling themselves. He alone stands at the head of the good, whose self-interest is even doing good to others. The Vâdava fire drinks the sea to fill its insatiable maw; but the cloud to alleviate the heat caused by the summer to the world.

दूरादर्थं घटयति नवं दूरतश्चापशब्दं

त्यक्त्वा भूयो भवति निरतः सत्सभारञ्जनेषु ।

मन्दं मन्दं रचयति पदं लोकचित्तानुवृत्त्या

कामं मन्त्री कविरिव सदा स्नेदभारैरमुक्तः ॥ १० ॥

10. Verily a statesman, like a poet, is never free from the burden of anxiety, in as much as he (statesman) brings in new wealth from afar, and leaving the sound of bows at a distance again becomes engrossed in pleasing the assembly of the wise and takes his steps slowly and slowly agreeably to the heart of the subjects. (The second meaning in the poet's case:—he (the poet) brings out fresh meaning (from words which are) far apart, leaves at a distance unsuitable words, and again becomes engrossed in pleasing the assembly of the wise, and composes verses sweetly according to popular taste).

दैवेन प्रभुणा स्वयं जगति यद्यस्य प्रमाणीकृतं

तत्तस्योपनमेन्मतागपि महान्नैवाश्रयः कारणम् ।

सर्वाशापरिपूरके जलधरे वर्षत्यपि प्रत्यहं

सूक्ष्मा एव पतन्ति चातकमुखे द्वित्राः पयोविन्दवः ॥ ११ ॥

11. That which has by ruling destiny been fixed, as a man's portion in this world will go to him; patronage of the great (lit. great patronage) is not at all the cause (of the

acquisition). Although the cloud, the gratifier of the desires of all beings showers daily, only two or three minute drops of water fall into the mouth of the *châtaka*.

परिचरितव्याः सन्तो यद्यपि कथयन्ति न सदुपदेशम् ।

यास्त्वेषां स्वैरकथास्ता एव भवन्ति शास्त्राणि ॥ १२ ॥

12. Good men should be waited upon, though they may not give good advice (in a special way). Those that come from them as random discourses serve as scriptures.

प्रायः कन्दुकपातेनोत्पतत्यार्यः पतन्नपि ।

तथा त्वनार्यः पतति मृत्पिण्डपतनं यथा ॥ १३ ॥

13. Though falling, a nobleman generally falls like a ball (*i. e.* to rise again); but a mean fellow falls like a lump of clay.

यदि नाम दैवगत्या जगदसरोजं कदाचिदपि जातम् ।

अवकरनिकरं विकिरति तत्किं कृकवाकुरिव हंसः ॥ १४ ॥

14. If ever by chance, the world became destitute of lotuses will the swan then, like a cock, scratch a dunghill?

यन्नागा मदभिन्नगण्डकरटास्तिष्ठन्ति निद्रालसा

द्वारे हेमविभूषणाश्च तुरगा वल्गन्ति यदर्पिताः ।

वीणावेणुमृदङ्गशङ्खपटहैः सुप्तस्तु यद्वोद्धयते

तत्सर्वं सुरलोकदेवसदृशं धर्मस्य विस्फूर्जितम् ॥ १५ ॥

15. When at the door elephants whose temples and cheeks are covered with (lit. separated by the line of) rut, stand lazy through drawsiness, the steeds with their gold-mounted caparisons neigh proudly, when one is waked from sleep by the sound of lutes, clarionets, drums, conches, and tabors all that like (the accompaniments) of the lord of heaven is the manifestation of the power of virtue.

ये संतोष निरन्तरप्रमुदितास्तेषां न भिन्ना मुदो
 ये त्वन्ये धनलोभसंकुलधियस्तेषां न मृष्णा हता ।
 इत्थं कस्य कृते कृतः स विधिना तादृक्पदं संपदं
 स्वात्मन्येव समाप्तहेममहिमा मेरुर्न मे रोचते ॥ १६ ॥

16. The joys of those who rejoice in contentment have not been interrupted, nor is the thirst of those others quenched, that have their minds agitated by covetousness for wealth. This being the case for whose sake was that Meru created by Brahman?—Meru, the peerless repository of wealth, the glory of whose gold is for itself alone. I like not it.

रक्तत्वं कमलानां सत्पुरुषाणां परोपकारित्वम् ।
 असतां च निर्दयत्वं स्वभावसिद्धं त्रिषु त्रितयम् ॥ १७ ॥

17. Redness in lotuses, beneficence in good men, ruthlessness in the wicked—these three are by nature established in three.

वचो हि सत्यं परमं विभूषणं
 गजाङ्गनाया कृशता कटौ च ।
 द्विजस्य विद्यैव पुनस्तथा क्षमा
 शीलं हि सर्वस्य नरस्य भूषणम् ॥ १८ ॥

18. True speech is the highest ornament; for a woman with the stately gait of an elephant slenderness of the middle is the (highest ornament); for the twice-born—learning and in addition patience (are the highest ornament). Good character is an ornament for all mankind.

वरं तुङ्गाच्छृङ्गादुरुशिखरिणः कापि विषमे
 पतित्वायं कायः कठिनदृषदन्तर्विदलितः ।
 वरं न्यस्तो हस्तः फणिपतिमुखे तीव्रदशने
 वरं बद्धौ पातस्तदपि न कृतः शीलविलयः ॥ १९ ॥

19. It would be better if this body falls from the lofty peak of a high mountain against a rugged surface and is shattered to pieces in the midst of rough rocks; better is the hand thrust into the fangs of a huge serpent of deadly bite, better falling into the fire; but not the wrecking of one's character.

विरम विरसायासादस्माद्दुरध्यवसायतो

विपदि महतां धैर्यध्वंसं यदीक्षितुमीहसे

अपि जडमते कल्पापाये व्यपेतनिजक्रमाः

कुलशिखरिणः क्षुद्रा नैते न वा जलराशयः ॥२०॥

20. Cease from this wicked pursuit all trouble in which must be fruitless—viz. your desire to see the courage of magnanimous persons give way in times of difficulty; oh silly creature, these are not the principal mountains the usual actions of which have ceased on account of the world coming to an end, nor are they the oceans.

स्पृहयति भुजयोरन्तरमायतकरवालकररुहविदीर्णम् ।

विजयश्रीर्वीराणां व्युत्पन्नप्रौढवानेतेव ॥२१॥

21. Like an accomplished and grown up handsome woman, the Splendour of Victory likes the chest of warriors lacerated with the nail-like long sword (in the case of the woman—sword-like nails).

अयममृतानिधानं नायकोप्योषधोनां

शताभिषगनुयातः शम्भुमूर्ध्नावतंसः ।

विरहयति न चैनं राजयस्मा शशाङ्कं

हताविधिपरिपाकः केन वा लङ्घनीयः ॥ २२ ॥

22. Though he is the repository of nectar, and the lord of herbs though he is followed by a hundred physicians, and is the crest-ornament on S'iva's head, consumption does not

२०. विरम विरम, अयि-अपि, जडमते-जडविषे.

leave the moon ; or by whom can the ordinance of cruel fate be transgressed ?

शुभं सद्यः सविघ्नमा युवतयः श्वेतातपत्रोज्ज्वला

लक्ष्मीरित्यनुभूयते चिरमनुस्यूते शुभे कर्मणि ।

विच्छिन्ने नितरामनङ्गकलहक्रीडावृट्त्तन्तुकं

मुक्ताजालमिव प्रयाति झटिति भ्रष्ट्यदिशोदृश्यताम् ॥२३॥

23. When good luck is favourable to one (lit. closely linked), a splendid mansion, sportive women, and prosperity brilliant with the white umbrella—all these things are experienced for a long time; but when unfavourable (lit. when its thread is snapped) all these vanish in all directions and become invisible like a wreath of pearls the thread of which is snapped in the sport of amorous quarrel.



॥ श्रीगणेशाय नमः ॥

। अथ वैराग्यशतकम् ।

दिक्कालाद्यनवच्छिन्नानन्तचिन्मात्रमूर्तये ।

स्वानुभूत्येकमानाय नमः शान्ताय तैजसे ॥ १ ॥

THE VAIRÂGYA S'ATAKA.

1. This stanza is the same as stanza 1 in Nîti S'ataka.

बोद्धारो मत्सरप्रस्ताः प्रभवः स्मयदूषिताः ।

अबोधोपहृताश्चान्ये जीर्णमङ्गे सुभाषितम् ॥ २ ॥

2. Wise men (who can appreciate good speech) are over-powered by jealousy; rich men are blinded by arrogance; and by ignorance are smitten the rest of the people. (Hence) good speech is absorbed in the body (of the poet, and finds no vent for want of encouragement).

न संसारोत्पन्नं चरितमनुपश्यामि कुशलं

। विपाकः पुण्यानां जनयति भयं मे विमृशतः ।

१ अस्य स्थाने इत्येतत्पद्यं पठ्यते कैश्चित्—

चूडोत्तंसितचक्रचन्द्रकलिका चञ्चच्छिखाभास्वरो

लीलादग्धविलोककामशलभः श्रेयोदशाग्रे स्फुरन् ।

अन्तःस्फूर्जदपारमोहतिमिरप्राग्भारमुच्चाटयन्

चेतःसन्धानि योगिनां विजयते ज्ञानप्रदीपो हरः ॥ इति.

२ अबोधो-अज्ञानो. अङ्गेषु भाषितम्.

महद्भिः पुण्यौघैश्चिरपरिगृहीताश्च विषया

महान्तो जायन्ते व्यसनमिष दातुं विषयिणाम् ॥ ३ ॥

3. I do not expect life in this world to turn out happy; the result of meritorious deeds, inspires me with fear as I contemplate it; and enjoyments long experienced in return for accumulated stores of merit, assume mighty proportions to make the enjoyer miserable, as it were.

उत्खातं निधिः शङ्कया क्षितितलं ध्माता गिरेर्धातवो

निस्तीर्णः सरितां पतिर्नृपतयो यत्नेन संतोषिताः ।

मन्त्राराधनतत्परेण मनसा नीताः श्मशाने निशाः

प्राप्तः काणवराटकोपि न मया वृष्णेधुना सुञ्च माम् ॥ ४ ॥

4. I dug up the earth expecting to find a treasure; smelted ores found in mountains; crossed the lord of rivers; assiduously propitiated kings; passed several nights in the cemetery solely intent upon obtaining incantations; (but after all) I have not obtained even a broken cowrie. Leave me now, thou Greed.

भ्रान्तं देशमनेकदुर्गविषमं प्राप्तं न किञ्चित्फलं

त्यक्त्वा जातिकुलाभिमानमुचितं सेवा कृता निष्फला ।

भुक्तं मानविर्वर्जितं परगृहेष्वाशङ्कया काकव-

वृष्णे जृम्भसि पापकर्मनिरते नाद्यापि संतुष्यसि ॥ ५ ॥

5. I wandered over the country impassable on account of numerous difficulties, but did not obtain any thing; giving up the proper pride for race and lineage I served (but) to no purpose; banishing all sense of self-respect, I dined in strange houses, fearing like a crow (of being driven away at any moment); but thou waxest still, oh Greed—delighting in wicked deeds—and art not satisfied.

४ निशाः-क्षपाः, संप्राप्तश्च वराटकोपि.

५ भ्रान्ता, जाति-शील. जृम्भसि-दुर्मति, वैरिणि.

खलोल्लापाः सोढाः कथमपि तदाराधनपरै-

निगृह्यान्तर्बाष्पं हसितमपि शून्येन मनसा ।

कृतश्चित्तस्तम्भः प्रतिहतधियामञ्जरिपि

त्वमाशे मोघाशे किमपरमतो नर्तयसि माम् ॥ ६ ॥

6. Intent upon propitiating them, I endured with great difficulty the taunting words of wicked men; checking in my tears, I even laughed with a vacant heart; I calmed down my heart, and even bowed to the wicked. Disappointed Greed, in what other way wilt thou make me dance ?

आदित्यस्य गतागतैरहरहः संक्षीयते जीवितं

व्यापारैर्बहुकार्यभारगुरुभिः कालो न विश्रायते ।

दृष्ट्वा जन्मजराविपत्तिमरणं त्रासश्च नोत्पद्यते

पीत्वा मोहमयीं प्रमादमदिरामुन्मत्तभूतं जगत् ॥ ७ ॥

7. With the setting and rising of the sun, life becomes shorter day by day; the lapse of time is not felt in business which weighs down a man with the great weight of work; the feeling of disgust is not awakened on beholding the aggregate of birth, old age, misery and death; the world has been maddened by drinking the intoxicating wine viz.—mistake.

दीना दीनमुखैः सदैव शिशुकैराकृष्टजीर्णाम्बरा

क्रोशद्भिः क्षुधितैर्नरैर्न विधुरा दृश्येत चेद्देहिनी ।

याच्ञाभङ्गभयेन गद्गदगलचुटयद्विलीनाक्षरं

को देहीति वदेत्स्वदग्धजठरस्वार्थे मनस्वी जनः ॥ ८ ॥

8. If a man did not see his wife distressed and wearing a care-worn appearance, with hungry and noisy children ever tugging at her thread bare raiment with piteous looks, what man, who respects himself, would, for the sake of his accurs-

६ प्रतिहत-प्रहसित.

७ विपत्ति-वियोग.

८ नरैर्न-निरन्न, जनः पुमान्.

ed stomach say—"Give me"—the syllables being broken and absorbed in the gurgling throat for fear of the supplication being rejected.

निवृत्ता भोगेच्छा पुरुषबहुमानो विगलितः

समानाः स्वर्याताः सपदि सुहृदो जीवितसमाः ।

शनैर्यष्ट्युत्थानं घनतिमिररुद्धे च नयने

अहो धृष्टः कायस्तदपि मरणापायचाक्रेतः ॥ ९ ॥

9. The desire for enjoyments is dead; the pride of youth humbled: co-eval friends valued as life itself have sped quick to heaven; (I have) to stand up slowly supported on a staff; the eyes are obstructed by pitch darkness, still the body fears injury from death, how wonderfully shameless it is !

हिंसाशून्यमयत्नलभ्यमशनं धात्रा मरुत्कल्पितं

व्यालानां पशवस्तृणाङ्कुरभुजः सृष्टाः स्थलीशायिनः ।

संसारार्णवलङ्घनक्षमधियां वृत्तिः कृता सा नृणां

यामन्वेषयतां प्रयान्ति सततं सर्वे समाप्तिं गुणाः ॥ १० ॥

10. The creator ordained the air to serve the serpents as food—not involving the sin of killing life, and accessible without any effort; animals living on land he made to eat grass; (but) to men, whose talents are capable of bearing them over the ocean of life, he has assigned such a living that while in pursuit of it all their good qualities are invariably brought to an end (exhausted).

न ध्यातं पद्मीश्वरस्य विधिवत्संसारविच्छिन्नये

स्वर्गद्वारकपाटपाटनपटुर्धर्मोपि नोपार्जितः ।

रामापीनपयोधरोरुयुगुलं स्वप्नेपि नालिङ्गितं

मातुः केवलमेव यौवनवनच्छेदे कुठारा वयम् ॥ ११ ॥

९ ० समाः—तमाः, यष्ट्यु—यष्टु.

धृष्टः—मूढः.

१० धात्रा इ०—वायुः कृतो वेधसा.

सततं—सहसा.

11. For the purpose of severing all worldly connections we did not, according to the prescribed rules, contemplate the feet of the Lord, nor did we accumulate religious merit which is capable of bursting open the doors of heaven.
* * * * We (have been serviceable) simply as axes in cutting down the forest in the form of our mothers' prime of life.

भोगा न भुक्ता वयमेव भुक्ता-

स्तपो न तप्तं वयमेव तप्ताः ।

कालो न यातो वयमेवयाता-

स्तृष्णा न जीर्णा वयमेव जीर्णाः ॥ १२ ॥

12. We have not enjoyed pleasures, but pleasures have preyed on us; we have not performed austerities, but we have been troubled; time has not lapsed, but the lease of our life; our greed has not decayed but we have.

क्षान्तं न क्षमया गृहोचितसुखं त्यक्तं न संतोषतः ।

सोढा दुःसहशीतवाततपनक्लेशा न तप्तं तपः ।

ध्यातं वित्तमहर्निशं नियमितप्राणैर्न शम्भोः पदं

तत्तत्कर्म कृतं यदेव मुनिभिस्तैस्तैः फलैर्वञ्चिताः ॥ १३ ॥

13. We forbore but not through forgiveness; we relinquished domestic happiness—but not willingly; we endured the pain caused by inclement cold, wind and sun—but did not (thereby) practise austerities; day and night did we think of wealth—but not, with restrained vital airs, of the feet of S'iva. We did the several actions which ascetics perform; but as to the fruits (obtained by them) we have been deceived.

वलिभिर्मुखमाक्रान्तं पलितैरङ्कितं शिरः ।

गात्राणि शिथिलायन्ते तृष्णैका तरुणायते ॥ १४ ॥

14. Wrinkles have made an inroad on the face; with gray hair the head is marked out; all the limbs become feeble; greed alone is young.

येनैवाम्बरखण्डेन संवीतो निशि चन्द्रमाः ।

तेनैव च दिवा भानुरहो दौर्गत्यमेतयोः ॥ १५ ॥

15. What a wretchedness is it, that the same strip of *ambara* (sky, cloth) covers the sun by day with which the moon is covered at night ?

अवश्यं यातारश्चिरतरमुषित्वापि विषया

वियोगे को भेदस्त्यजति न जनो यत्स्वयममून् ।

ब्रजन्तः स्वातन्त्र्यादतुलपरितापाय मनसः

स्वयं त्यक्ता ह्येते शमसुखमनन्तं विदधति ॥ १६ ॥

16. Even after remaining with one for a long time pleasures must vanish. What more is there in pleasures tearing themselves away from one, that one does not of his own accord relinquish them? When vanishing of their own accord, pleasures end in keen anguish for the mind; but when relinquished by one of one's own will, they produce eternal happiness on account of tranquility.

विवेकव्याकोशे विकसति शमे शाम्यति तृषा-

परिष्वङ्गे तुङ्गे प्रसरतितरां सा परिणतिः ।

जराजीर्णैश्वर्यग्रसनगहनाक्षेपकृपणः

कृपापात्रं यस्यां भवति मरुतामप्यधिपतिः ॥ १७ ॥

17. When self-restraint, developed by discrimination becomes manifest, and when the strong hold desire has upon man is relaxed, there appears that perfection (the last stage of contemplation) wherein even the lord of gods, becomes an object of pity, wretched (as he is under the influence of desire) on account of the strong distraction of enjoying greatness worn out through age.

कुशः काणः खञ्जः श्रवणरहितः पुच्छविकलो

व्रणी पूतिक्लिन्नः कृमिकुलशतैरावृततनुः ।

क्षुधाक्षामो जीर्णः पिठरजकपालार्पितगलः

शुनीमन्वेति श्वा हतमपि च हन्त्येव मदनः ॥ १८ ॥

18. A dog, lean, blind and lame, crop-eared and tail-less (through disease), covered with abscesses clammed with pus, and with its body covered with hundreds of worms, exhausted through starvation, decayed with age, and having the brim of an earthen jar placed round its neck, follows a bitch. *Madana* scruples not to smite one that has already been smitten.

भिक्षाशनं तदपि नीरसमेकवारं

शय्या च भूः परिजनो निजदेहमाश्रम् ।

वस्त्रं च जीर्णशतस्रग्दमयी च कन्या

हा हा तथापि विषया न परित्यजन्ति ॥ १९ ॥

19. Alas ! the objects of senses do not give up (their hold upon a man) though he has to eat food obtained by begging, and even that unsubstantial and once (only in a day), (though he has) the earth for his couch, and only his self for his attendants, and though his raiment is a wallet of a hundred threadbare rags (stitched together).

स्तनौ मांसग्रन्थी कनककलशावित्युपमितौ

मुखं श्लेष्मागारं तदपि च शशाङ्केन तुलितम् ।

स्रवन्मूत्रक्लिन्नं करिवरकरस्थार्धि जघन-

महो निन्धं रूपं कविजनविशेषैर्गुरु कृतम् ॥ २० ॥

20. The breasts which are fleshy protuberances are compared to golden jars; the mouth which is the receptacle of phlegm is likened to the moon; the thigh * * * (is des-

१८ पिठरककपालोपित, ०लादित. १९ जीर्णशत-शीर्णपट, विषयान्,
न परि०-न जहाति धेतः. २० कर-शिरः; अहो-मुहुः, कविवर.

cribed as) rivalling the trunk of an elephant-king. Mark how the despicable form (of a woman) has been heightened by a certain class of poets.

अजानन्माहात्म्यं पततु शलभो दीपदहने

स मीनोप्यज्ञानाद्दुडिशयुतमश्नातु पिशितम् ।

विज्ञानन्तोप्येते वयमेह विपज्जालजटिला-

न मुञ्चामः कामानहह गहनो मोहमहिमा ॥ २१ ॥

21. Let a moth fall upon the flame of a lamp not knowing its power; let the fish through ignorance bite the baited flesh; but even we that know do not give up sensual objects complicated by a net of difficulties. Alas! how mysterious is the influence of infatuation.

फलमलमशनाय स्वादु पानाय तोयं

शयनमवनिपृष्ठे बल्कले वाससो च ।

नवधनमधुशानम्रान्तसर्वेन्द्रियाणा-

मविनयमनुमन्तुं नोत्सहे दुर्जनानाम् ॥ २२ ॥

22. Fruits for a meal, sweet water for drink, the (bare) surface of the earth for a bed, and barks for rainment, are (all) good (preferable) enough; but I cannot tolerate (lit. sanction) the impudence of wicked men, all whose senses have been maddened by the fresh (acquisition of) wealth as if by drinking wine.

विपुलहृदयैर्धन्यैः कैश्चिज्जगज्जनितं पुरा

विधृतमपरैर्दत्तं चान्यैर्विजित्य तृणं यथा ।

इह हि भुवनान्यन्ये धीराश्चतुर्दश भुञ्जते

कतिपयपुरस्वाम्ये पुंसां क एष मदज्वरः ॥ २३ ॥

२१ मा०-दाहात्म्यम्.

२२ फल-विस, शयन०-क्षितिरपि शयनार्थम्. नवधन-निधुवन, धनलव-
अनुमन्तुम्-उपगन्तुम्.

२३ हृदयैः-मतिभिः; धीराः-वीराः.

23. The world was formerly created by certain large-hearted blessed persons; by some it was sustained, and by others it was conquered and given away as if it were grass; other noble persons even now rule the fourteen worlds. What morbid infatuation is it then that men become subject to when they have acquired rulership over a few towns?

त्वं राजा वयमप्युपासितगुरुप्रज्ञाभिमानोन्नताः

ख्यातस्त्वं विभवैर्यशांसि कवयो दिक्षु प्रतन्वन्ति नः ।

इत्थं मानद नातिदूरमुभयोरप्यावयोरन्तरं

यद्यस्मासु पराङ्मुखोसि वयमप्येकान्ततो निस्पृहाः ॥ २४ ॥

24. You are a king, we too are raised aloft by our pride for the wisdom acquired from the preceptor whom we served; you are known for your greatness, (even) our fame the poets spread in all directions; thus, oh dignifier (or mortifier of men) the difference between us is not very great; if you turn away your face from us, we too are utterly indifferent (towards you).

अभुक्तायां यस्यां क्षणमपि न यातं नृपशतै-

र्भुवस्तस्या लाभे क इव बहुमानः क्षितिभुजाम् ।

तदंशस्याप्यंशे तदवयवलेषेऽपि पतयो

विषादे कर्तव्ये विदधति जडाः प्रत्युत मुदम् ॥ २५ ॥

25. What honour is it to kings to obtain (the rulership of) the earth, which was not left unenjoyed even for a moment by hundreds of kings; but the lords of a part of its (earth's) part, and of even a small part of that part—fools that they are—rejoice when on the contrary they ought to grieve.

मृत्पिण्डो जलरेखया वलयितः सर्वोप्ययं नन्वणु-

स्वांशीकृत्य स एव संयुगशतै राज्ञां गणैर्भुज्यते ।

२५ क्षितिभृताम्. २६ वलयितः—परिवृतः; स्वांशीकृत्य—अङ्गीकृत्य, भागीकृत्य तमेव...गणा भुजते; नो दयुः०—तद्दयुर्ददतेयवा न किमपि क्षुद्रा.

नोदद्युर्ददतेथवा किमपि ते क्षुद्रा दरिद्रा भृशं

धिग्धित्कान्पुरुषाधमान्धनकणं वाञ्छन्ति तेभ्योपि ये ॥ २६ ॥

26. The clod of earth is encircled by the watery edge. Even when taken as a whole, it is indeed very small; as it is it is apportioned by a number of kings and enjoyed after hundreds of battles. Abject and exceedingly poor, they therefore give or would give nothing. Fie upon those mean fellows who wish to get even from them a single coin.

न नटा न धिटा न गायका

न परद्रोहनिबद्धबुद्धयः ।

नृपसन्नानि नाम के वयं

कुचभारानमिता न योषितः ॥ २७ ॥

27. What are we in a royal palace not being actors, flatterers, nor singers, not having set our heart on hating others; nor are we handsome women bent down with the burden of the breasts ?

पुरा विद्वत्तासीदुपशमवतां क्लेशहतये

गता कालेनासौ विषयसुखसिद्धयै विषयिणाम् ।

इदानीं तु प्रेक्ष्य क्षितितलभुजः शास्त्रविमुखा-

नहो कष्टं सापि प्रतिदिनमधोधः प्रविशति ॥ २८ ॥

28. Learning formerly served to remove the misery of those who possessed self-restraint. In course of time it began to secure sensual happiness for sensualists. Seeing that the rulers of the earth are now averse to learning, alas ! it is even going down and down.

स जातः कोप्यासोन्मदनरिपुणा मूर्ध्नि धवलं

कपालं यस्योच्चैर्विनिहितमलंकारविधये ।

२७ गायनाः; न पर०-न च संख्येतरपक्षपातिनः, सभ्येतरवादिवञ्चवः, तथ्येतरवादतत्पराः; सन्नानि-संसदि.

२८ उपश०-अमलिनधियाम्; क्षितितल०-लव. २९ सजातः-सुजातः.

नृभिः प्राणप्राणप्रवणमतिभिः कैश्चिदधुना

नमद्भिः कः पुंसामयमनुलदर्पज्वरमरः ॥ २९ ॥

29. He alone (lit. that unnamable person) was born whose gray skull was, by the enemy of the God of Love, held aloft on his head as an ornament; (and yet) what height of morbid presumption is there in men when a few persons solicitous of saving their own lives bow to them.

अर्थानामीशिषे त्वं वचमपि च गिरामीशमहे यावदर्थं

शूरस्त्वं वादिदर्पज्वरशमनविधावक्षयं पाठवं नः ।

सेवन्ते त्वां धनाढ्या मतिमलहतये मामपि श्रोतुकामा

मय्यप्यास्था न चेत्तत्त्वयि मम सुतरामेष राजन्गतोस्मि ॥ ३० ॥

30. You are the lord of riches, we too of words in all their senses; you are brave, our skill in the act of subduing the feverish pride of a controversialist is inexhaustible; those who are filled with wealth serve you, even we serve those that have a longing to hear, that the taint of their hearts may be removed; if you have no respect for me, the less have I for you; oh king, here I am off.

अतिक्रान्तः कालो लटभललनाभोगसुभगो

भ्रमन्तः भ्रान्ताः स्मः सुचिरमिह संसारसरणौ ।

इदानीं स्वःसिन्धोस्तटभुवि समाक्रन्दनगिरः

सुतारैः फूत्कारैः शिव शिव शिवेति प्रतनुमः ॥ ३१ ॥

31. The time (that was) happy on account of the enjoyment of lovely women is passed, and having for long wandered along this avenue of the world we are exhausted; now (remaining) on the bank of the Ganges (lit. the river of heaven) we send forth (lit. extend) with deep sighs our lamentations with the words—S'iva, S'iva, S'iva.

३० यावदित्यमः; वादि-वाग्मि; धनाढ्या-मदान्धा, धनान्धा;
मतिमल०-ह्यतिविमलधियः; न चेत्ता त्वयि. अस्मात्परं-यदा किञ्चिदज्ञोहम्
इत्येतत्पथं क्वचित्. ३१ लटभ-ललित.

माने म्लायिनि खण्डिते च वसुनि व्यर्थं प्रयातेर्धनि

क्षीणे बन्धुजने गते परिजने नष्टे शनैर्यौवने ।

युक्तं केवलमेतदेव सुधियां यज्जह्नुकन्यापयः-

पूतप्रावगिरीन्द्रकन्दरदरीकुञ्जे निवासः क्वचित् ॥ ३२ ॥

32. Pride being on the decline, fortune being dissipated, the mendicant having gone without wealth (charity), the relations having diminished in number, attendants having gone away, and youth having gradually died out, only one thing (lit. only this) is proper for the wise viz. a habitation somewhere in a brake in a cavern of the mountain, the rocks of which have been purified by the waters of the Ganges.

परेषां चेतांसि प्रतिदिवसमाराध्य बहु हा

प्रसादं किं नेतुं विशसि हृदय क्लेशकलिलम् ।

प्रसन्ने त्वय्यन्तःस्वयमुदितचिन्तामणिगुणे

विमुक्तः संकल्पः किमभिलषितं पुष्यति न ते ॥ ३३ ॥

33. Alack-a-day, (my) heart why dost thou enter the dense mass of misery (suffer much distress) in order to please the hearts of others by daily propitiation? When with the powers of the *Chintāmaṇi* spontaneously rising in thee, thou art inwardly satisfied, what object of thine foregone desire will not satisfy?

भोगे रोगभयं कुले च्युतिभयं विसे नृपालान्द्रयं

माने दैन्यभयं बले रिपुभयं रूपे जराया भयम् ॥

शास्त्रे वादभयं गुणे खलभलं काये कृतान्ताद्भयं

सर्वं वस्तु भयान्वितं भुवि नृणां वैराग्यमेवाभयम् ॥ ३४ ॥

३२ म्लायति, वसुनि-वयसि. दरी-तटी.

३३ बहुधा; कलिलं-कलितम्, क्लेशमफलम्.

३४ माने-मौने. जराया-तरुण्या; वाद-वादि.

34. Enjoyments are exposed to dangers from disease, noble birth is liable to a fall, wealth is exposed to danger from the king, dignity to misfortune, an army to the enemys' fear, beauty to danger from oldage, scripture to controversy, merit to danger from death; all objects are thus beset with danger, asceticism alone is invulnerable on earth.

अमीषां प्राणानां तुलितबिसिनीपत्रपयसां
कृते किं नास्माभिर्विगलितविवेकैर्व्यवसितम् ।
यदाढ्यानामग्रे द्रविणमदनिःसंज्ञमनसां
कृतं वीतव्रीडैर्निजगुणकथापातकमपि ॥ ३५ ॥

35. For the sake of this life (lit. these vital airs) that are compared to water on a lotus-leaf, what indeed have we, destitute of discernment, not done—when in the presence of the rich whose minds are blinded by the pride of wealth, we, shameless that we are, have committed the sin, of setting forth our own virtues.

आतः कष्टमहो महान्स नृपतिः सामन्तचक्रं च त-
त्पार्श्वे तस्य च सा विदग्धपरिषत्ताश्चन्द्रबिम्बाननाः ।
उद्रिक्तः स च राजपुत्रनिवहस्ते बन्दिनस्ताः कथाः
सर्वे यस्य वशादगात्स्मृतिपथं कालाय तस्मै नमः ॥ ३६ ॥

36. Alas ! my friend; great was the king, and that circle of feudatory kings, and that assembly of eminent scholars at his side, and (the ladies of the court with their) faces like the disc of the moon, and that group of haughty princes, those bards, and those stories—bow to Death through whose influence all these things have become things of the past (lit. things to be remembered).

३५ निःसंज्ञ-निःशंक; वीत-म्लान, कथाः-ह्यानकमपि.

३६ आतः कष्टमहो-सा रम्य-नेमरी; सा विदग्धपरिषत्-सापि राजपरि-
षत्, सा विदग्धवनिता, उद्रिक्तः-उत्सिक्तः, उन्मत्तः, सदृक्तः, स्मृतिपदम्.

वयं येभ्यो जाताभिरपरिगता एव खलु ते

समं यैः संवृद्धाः स्मृतिविषयतां तेषां गमिताः ।

इदानीमेते स्मः प्रतिदिवसमासन्नपतना-

द्वृतास्तुल्यावस्थां सिकतिलनदोतीरतरुभिः ॥ ३७ ॥

37. Those from whom we were born have long since passed away; those too with whom we grew up have been consigned to the region of memory; now our fall being imminent day by day we have been reduced to the same state as that of trees (growing) on the bank of a sandy river.

यत्रानेकः क्वचिदपि गृहे तत्र तिष्ठत्यथैको

यत्राप्येकस्तदनु बहवस्तत्र नैकोपि चान्ते ।

इत्थं चेमौ रजनिदिवसौ दोलयन्द्वाविवाक्षौ

कालः काल्या भुवनफलके क्रोडति प्राणेशरैः ॥ ३८ ॥

38. In a certain house where there were many, there (now) stands a solitary person; even there where there was one man and many following him, there is not one left at last; thus revolving day and night as if they were two dice, the God of Death plays (at dice) with his wife Kālī making mortals their dice-pieces and the earth the board.

तपस्यन्तः सन्तः किमधिनिवसामः सुरनदीं

गुणोदारान्दारानुत परिचरामः सविनयम् ।

पिबामः शास्त्रौघानुत विविधकाव्यामृतरसा-

न्न विद्मः किं कुर्मः कतिपयनिमेषायुषे जने ॥ ३९ ॥

39. In this world in which life is to be measured by a few winkings of the eye, we do not know what to do, whether we should taste nectarious juice of diverse kinds of poetry, or

३७ चिरमपगताः, स्मृति०-स्मरणपदवीम्.

३८ नैकोपि०-चान्ते न चैकः; भुवनफलके-सह बहुकलः.

३९ सविनयान्; शास्त्रार्थान्.

drink the streams of philosophy; whether we should modestly lead a householder's life in company with a wife ennobled by virtues; or whether we should dwell on the banks of the heavenly river practising penance.

गङ्गातीरे हिमगिरिशिलाबद्धपद्मासनस्य

ब्रह्मध्यानाभ्यसनविधिना योगनिद्रां गतस्य ।

किं तैर्भाव्यं मम सुदिवसैर्यत्र ते निर्विशङ्काः

कण्डूयन्ते जरठहरिणाः स्वाङ्गमङ्गे मदीये ॥ ४० ॥

40. Can those blessed days be (in store) for me, when having fixed myself in the *Padmāsana* posture on a slab in the Himālayās on the bank of the Ganges, and having gone to the sleep of concentration while in the act of constantly contemplating Brāhman, the old stags (growing) fearless will rub their body against mine ?

स्फुरत्स्फारज्योत्स्नाधवलिततले कापि पुलिने

सुखासीनाः शान्तध्वनिषु रजनीषु सुसरितः ।

भवाभोगोद्विग्नाः शिव शिव शिवेत्यात्तवचसः

कदा स्यामानन्दोद्गतबहुलबाष्पाप्लुतदशः ॥ ४१ ॥

41. On nights when all sounds have been hushed up, sitting at ease somewhere on the sandy bank of the heavenly river, the surface of which (bank) has been whitened by the brilliant and all pervading moonlight, and grown despondant on account of the wearisomeness (lit. magnitude or expansiveness) of worldly existence, when shall we have our eyes flooded with copious tears proceeding from supreme bliss, we having taken (to the repetition of) the words "S'iva, S'iva, S'iva".

४० यत्र-येषु; कण्डूयन्ते इ०-शृङ्गमङ्गे, संप्राप्त्यन्ते जरठहरिणाः
शृङ्गकण्डूविनोदम्.

४१ सुखा०-समा०, आत्त-आर्त, ०-वचसा; आप्लुत-आकुल.

/ महादेवो देवः सखिदपि च सैवामरसरि-

गुहा एवागारं वसनमपि ता एव हरितः ।

सुहृद्वा कालोयं व्रतमिदमदन्यव्रतमिति

कियद्वा वक्ष्यामो वटविटप एवास्तु दयिता ॥ ४२ ॥

42. Mahādeva is the god, and the stream of the gods (the Ganges) alone is the stream (for me); caves are (my) abode, and even the quarters (my) raiment; the Destroyer is (to me) as a friend; and my vow—such conduct (as is) free from meanness; or why say more (on this subject), let me be wedded to the *Vata* tree alone (lead a life of seclusion and piety).

आशा नाम नदी मनोरथजला तृष्णातरङ्गाकुला

रागप्राहवतो वितर्कविहगा धैर्यद्रुमध्वंसिनी ।

मोहावर्तसुदुस्तरातिगहना प्रोत्सुक्कचिन्तातटी.

तस्याः पारगता विशुद्धमनसो नन्दन्ति योगेश्वराः ॥ ४३ ॥

43. Desire is a river, having for its water the objects of desire, agitated by waves in the form of covetousness, having for sharks the passions, and for birds the misgivings (of the heart), destroying the tree of courage, difficult to cross on account of eddies in the form of infatuation, very deep and having anxiety for its steep (lit. high) banks; the great ascetics of pure heart, who have crossed it (the river) are happy.

आसंसारं त्रिभुवनमिदं चिन्वतां तात तादृ-

त्रैवास्माकं नयनपदवीं श्रोत्रवर्त्मगतो वा ।

योयं धत्ते विषयकरिणीगाढगूढाभिमान-

क्षीबस्यान्तःकरणकरिणः संयमालानलीलाम् ॥ ४४ ॥

44. O friend, while we are searching this triple world as far as worldly life prevails, none such has come within the

range of our sight or hearing as can easily become (lit. possesses the facility of becoming) the post for fastening by means of self-restraint the elephant viz. the mind which is intoxicated by the deep seated and secret attachment for the female elephant viz. sensual objects.

ये वर्धन्ते धनपतिपुरःप्रार्थनादुःखदीर्घा

ये चाल्पत्वं दधति विषयाक्षेपपर्यस्तबुद्धेः ।

तेषामन्तःस्फुरितहसितं वासराणां स्मरेयं

ध्यानच्छेदे शिखरिकुहरप्रावशय्यानिषण्णः ॥ ४५ ॥

45. Sitting on a stony couch in the cavern of a mountain, may I in the intervals of contemplation recall with an inward smile those days which seem to grow longer to me experiencing the grief of (having to address) supplications to the wealthy, and which (days) seem to become shorter (to me) whose reason is set aside by the allurements of sensual objects.

विद्या नाधिगता कलङ्करहिता विसं च नोपार्जितं

शुश्रूषापि समाहितेन मनसा पित्रोर्न संपादिता ।

आलोलायतलोचना युवतयः स्वप्नेपि नालिङ्गिताः

कालोयं परपिण्डलोलुपतया काकैरिव प्रेरितः ॥ ४६ ॥

46. We did not acquire untainted knowledge; nor did we amass wealth; we did not even serve our parents with concentrated mind. * * * Like crows we have passed this period (of our life) craving a morsel from strangers.

वितीर्णे सर्वस्वे तरुणकरुणापूर्णहृदयाः

स्मरन्तः संसारे विगुणपरिणामा विधिगतीः ।

वयं पुण्यारण्ये परिणतशरच्चन्द्रकिरणै-

स्त्रियामां नेष्यामो हरचरणचित्तैकशरणाः ॥ ४७ ॥

47. Having given away every thing with a heart full of tender compassion, and remembering the course of destiny

४५ वर्धन्ते, दुःखभाजः.

४६ युवतयः-प्रियतमाः.

४७ गतीः-गतिम्; वयं-कदा; किरणैः-किरणाम्.

which has an adverse ending in this worldly existence, we shall in a sacred forest pass the night with the rays of the moon in advanced winter, the feet of Hara being the sole refuge of our mind.

वयमिह परितुष्टा वल्कलैस्त्वं दुःकलैः

सम इह परितोषो निर्विशेषो विशेषः ।

स तु भवतु दरिद्रो यस्य तृष्णा विशाला

मनसि च परितुष्टे कौथवान्को दरिद्रः ॥ ४८ ॥

48. Here we are satisfied with barks, and you with silk garments; the satisfaction is equal in this case and the distinction is without a difference. Let him be (called) poor whose greed is boundless; the heart being content who is rich and who poor ?

यदेतत्स्वच्छन्दं विहरणमकार्पण्यमशनं

सहायैः संवासः श्रुतमुपशमैकव्रतफलम् ।

मनो मन्दस्पन्दं बहिरपि चिरस्यापि विमृश-

न्न जाने कस्यैषा परिणतिरुदारस्य तपसः ॥ ४९ ॥

49. Though reflecting for a long time, I do not know of what great penance this is the result.—viz. this unrestrained rambling, this meal free from niggardliness, the company of the noble, this learning having for its fruit (the observance of) the one vow of controlling the senses, and this mind moving (but) slowly towards external objects.

पाणिः पात्रं पवित्रं भ्रमणपरिगतं भैक्षमक्षय्यमन्नं

विस्तीर्णं वस्त्रमाशादशकमपमलं तल्पमस्वलपमूर्वी ।

येषां निःसङ्गताङ्गीकरणपरिणतिः स्वात्मसंतोषिणस्ते

धन्याः संन्यस्तदैन्यव्यतिकरनिकराः कर्म निर्मूलयन्ति ॥ ५० ॥

४८ दुःकलैः—च लक्ष्म्या; भवतु—भवति; दरिद्री.

४९ स्वाच्छन्द्यविहरणम्.

५० ०माशोदकमपि विमलं, आशासुदशकममलम्.

50. Those blessed ones—whose hand is (to them) a clean pot, to whom alms acquired by wandering is (an) inexhaustible (supply of) food, to whom the extensive ten quarters are as a spotless garment, and the earth as a spacious bed, whose development is in accepting renunciation, who are contented with themselves, and have got rid of a number of opportunities of humiliation—root out *Karma*.

दुराराध्यः स्वामी तुरगचलचित्ताः क्षितिभुजो

वयं तु स्थूलेच्छा महति च पदे बद्धमनसः ।

जरा देहं मृत्युर्हरति सकलं जीवितमिदं

सखे नान्यच्छ्रेयो जगति विदुषोन्यत्र तपसः ॥ ५१ ॥

51. The master is difficult to be pleased; kings are as fickle of the heart as a horse; but we have a high ambition, and our heart is fixed on a place of eminence. Old age despoils the body and death robs (one) of the entire existence; oh friend, there is nothing advantageous to a wise man in this world except penance.

भोगा मेघवितानमध्यविलसत्सौदामिनीचञ्चला

आयुर्वायुविघटिताभ्रपटलीलीनाम्बुवद्गुम् ।

लोला यौवनलालना तनुभृतामित्याकलय्य द्रुतम्

योगे धैर्यसमाधिसिद्धिसुलभे बुद्धिं विदध्वं बुधाः ॥ ५२ ॥

52. Sensual objects are as ephemeral as the lightning shining in the midst of the cloudy canopy; life is frail like the water collected in the row of clouds scattered by the wind; momentary is the youthful happiness of mortals; taking this into consideration, oh wise men, fix your mind at once on contemplation of the Supreme Spirit, which it is easy to do when one is a perfect master of (lit. by being perfect in) patience and concentration.

५१ क्षितिभूतः; महति च—सुमहति, बद्ध—दत्त; सकलं—दयितम्.

५२ अभ्र—अब्ज; लालना—लालसा.

पुण्ये ग्रामे वने वा महति सितपटच्छन्नपालीं कपाली-

मादाय न्यायगर्भद्विजहुतहुतभुग्धूमधूष्मोपकण्ठम् ।

द्वारं द्वारं प्रवृत्तो वरमुदरदरीपूरणाय क्षुधातो

मानी प्राणी स धन्यो न पुनरनुदिनं तुल्यकुल्येषु दीनः ॥५३॥

53. Blessed is the man of self-respect, who, living in a holy city or in a trackless forest, rather goes when hungry from one door to another—the vicinity of which has been darkened by the smoke arising from the fire into which oblations have been offered by Brāhmanas with the Vedic accents in them—in order to fill the cavity of his stomach, with a broken pot covered with a piece of white cloth; but not so the man who daily humiliates himself in (the presence of) his kinsmen, of equal rank with him.

चाण्डालः किमयं द्विजातिरथवा शूद्रोऽथ किं तापसः

किं वा तत्त्वविवेकपेशलमतिर्योगांश्वरः कोऽपि किम् ।

इत्युत्पन्नाविकल्पजल्पमुखरैः संभाष्यमाणा जन-

नं क्रुद्धाः पथि नैव तुष्टमनसो यान्ति स्वयं योगिनः ॥५४॥

54. Men who have controlled their senses go their way, neither offended nor pleased at heart when any one of them is spoken of by people, garrulous on account of their uncertainty as to whether he is a low caste or a Brāhman (twice-born), whether a Śūdra or an ascetic, or whether he is some great saint, whose intellect is acute enough to understand philosophical truths.

अहो धन्याः केचिन्नुदितभवबन्धव्यतिकरा

वनान्तेऽचिन्वंतो विषमविषयाशीविषगातेम् ।

शरच्चन्द्रज्योत्स्नाधवलगगनाभोगसुभगां

नयन्ते ये रात्रिं सुकृतचयचिन्तैकशरणाः ॥ ५५ ॥

55. How very blessed indeed are some persons who with their shackles of worldly ties snapped, and not looking out for the irregular course of serpentine sensualism, pass, in the farthest corner of a forest, the night delightful on account of the expanse of the sky being brightened up by the winter moonshine, solely engrossed by an anxiety to acquire merit.

एतस्माद्विरमेन्द्रियार्थगहनादायासकादाश्रय

श्रेयोमार्गमशेषदुःखशमनव्यापारदक्षं क्षणात् ।

शान्तं भावमुपैहि संत्यज निजां कल्लोललोलां गतिं

मा भूयो भज भङ्गुरां भवरतिं चेतः प्रसीदाधुना ॥ ५६ ॥

56. Now be pleased, oh heart, cease from these troublesome abyssal sensual objects; resort to the path of final beatitude which is capable of removing in a moment all misery; assume a peaceful frame of mind; give up your wavelike unsteady course; never be attached to transient worldly happiness.

पुण्यैर्मूलफलैः प्रिये प्रणयिनि वृत्तिं कुरुष्वधुना

भूशय्या नववल्कलैरकरुणैरुत्तिष्ठ यामो वनम् ।

क्षुद्राणामविवेकमूढमनसां यत्रेश्वराणां सदा

वित्तव्याधिविकारविह्वलगिरां नामापि न श्रूयते ॥ ५७ ॥

57. Let us go to the forest, arise, oh dear one, where even the name of big folks is not heard, whose minds, mean fellows that they are, are ever distracted by inconsiderateness and whose speech is marred by the effect of the disease of wealth. Maintain yourself now on sacred fruits and roots, and making the earth your couch (cover yourself) with fresh rough barks of trees.

५६ आयासकादाशु च; शान्तं—स्वात्मी; गतिं—मतिम्.

५७ पुण्यैः—पुष्पैः; वित्त०—वि-चित्तव्याध्यविवेक०.

मोहं मार्जयतामुपार्जय रतिं चन्द्रार्धचूडामणौ

चेतः स्वर्गतरङ्गिणीतटभुवामासङ्गमङ्गीकुरु ।

को वा वीचिषु बुद्बुदेषु च तडिल्लेखासु च स्त्रीषु च

ज्वालाग्रेषु च पद्मगेषु च सरिद्वेगेषु च प्रत्ययः ॥ ५८ ॥

58. Oh heart, acquire that relish which belongs to those who have swept off infatuation for the moon-crested god; and form an attachment for the banks of the celestial stream; what faith (can one feel) in waves, bubbles, streaks of lightning, in women, in the tips of flames, in serpents, and in the currents of rivers?

अग्रे गीतं सरसकवयः पार्श्वतो दाक्षिणात्याः

पृष्ठे लीलावलयरणितं चामरग्राहिणीनाम् ।

यद्यस्त्येवं कुरु भवरसास्वादाने लम्पटत्वं

नोचेच्चेतः प्रविश सहसा निर्विकल्पे समाधौ ॥ ५९ ॥

59. Be hankering after the enjoyment of worldly pleasures if so it is with you—if you have in front of you singing, at your elbow sentimental poets of the South, and behind the sportive tinkling of the bracelets of the maids in attendance holding *chowries* in their hands; otherwise, oh heart, enter at once upon the contemplation of Brahman.

विरमत बुधा योषित्सङ्गात्सुखात्क्षणभङ्गुरा-

त्कुरुत करुणामैत्रीप्रज्ञावधूजनसंगतम् ।

न खलु नरके हाराक्रान्तं घनस्तनमण्डलं

शरणमथवा श्रोणीविम्बं रणन्मणिमेखलम् ॥ ६० ॥

60. Desist, oh wise men, from associating with women—from the momentary happiness. Be attached to Mercy, Friend-ship, and Reason. Neither the fully developed orbs of breasts covered with a wreath, nor the round hips having a

५८ मार्जय ताम् ; तडिल्लेखासु च स्त्रीषु ; सरिद्वेगे—सुहृद्गणैः ।

५९ पार्श्वयोः ; पृष्ठे—पश्चात् ।

६० हारा—भारा ।

tinkling girdle round them set with diamonds can be your salvation in hell.

मातर्लक्ष्मिं भजस्व कंचिदपरं मत्काङ्क्षिणी मा स्म भू-
 भोगेभ्यः स्पृह्यालवो न हि वयं का निस्पृहाणामसि ।
 सद्यःस्यूतपलाशपत्रपुटिकापात्रे पवित्रीकृते
 भिक्षासक्तुभिरेव संप्रति वयं वृत्तिं समीहामहे ॥ ६१ ॥

61. Oh mother Wealth, go to some one else; do not yearn for me. We are not hankerers after pleasures, what are you to those (*i. e.* to us) who are free from desires. We now wish to live on barley-flour obtained by begging (and placed) in a clean cup of newly stitched palās' leaves, for a pot.

यूयं वयं वयं यूयमित्यासीन्मतिरावयोः ।
 किं जातमधुना येन यूयं यूयं वयं वयम् ॥ ६२ ॥

62. Our view (at first) was that you are we and we are you (*i. e.* you and we are the same, have no diverging interests); what has happened now by which you are you and we are we (*i. e.* you and we have had diverging interests).

बाले लीलामुकुलितममी मन्थरा दृष्टिपाताः
 किं क्षिप्यन्ते विरम विरम व्यर्थ एष श्रमस्ते ।
 संप्रत्यन्ये वयमुपरतं बाल्यमास्था वनान्ते
 क्षीणो मोहस्तृणमिव जगज्जालमालोकयामः ॥ ६३ ॥

63. Why are those suggestive glances, oh young lady, darted sportively half-closed (towards us)? Desist, oh desist; useless is this trouble (of yours). Now changed beings are we, youth is gone, our yearning (is only) for the farthest part of a forest; infatuation has subsided: and we look upon the meshes of the world as straw.

६१ कंचित्-किंचित्. सद्यः स्यूत-यद्यस्यू०, स्यू०-पूत.

६२ येन-मित्र.

इयं बाला मां प्रत्यनवरतमिन्दीविरदल-

प्रभाचोरं चक्षुः क्षिपति किमभिप्रेतमनया ।

गतो मोहोस्माकं स्मरकुसुमबाणव्यतिकर-

ज्वरज्वाला शान्ता तदपि न वराको विरमति ॥ ६४ ॥

64. This young woman constantly darts towards me her eye that steals the beauty of the lotus-leaf. What is designed by her; our infatuation is gone; the feverish flame produced by the striking of the flowery arrows of the God of Love has been blown out; and yet the poor girl persists !

रम्यं हर्म्यतलं न किं वसतये भ्राव्यं न गयादिकं

किं वा प्राणउमासमागमसुखं नैवाधिकं प्रीतये ।

किं तूद्भ्रान्तपतत्पतङ्गपवनव्यालोलदीपाङ्कुर-

च्छायाचञ्चलमाकलय्य सकलं सन्तो वनान्तं गताः ॥ ६५ ॥

65. Is there not a delightful mansion for habitation, is not music &c. pleasing to the ear (lit. fit to be heard), is not the happiness of the company of one as (dear as) life more to (a man's) taste ? But wise men have resorted to a forest considering all this as unsteady as a shadow of a small lamp flickering in the wind (caused by the wings of) a moth madly falling upon it.

किं कन्दाः कन्दरेभ्यः प्रलयमुपगता निर्झरा वा गिरिभ्यः

प्रध्वस्ता वा तरुभ्यः सरसफलभृतो वल्कलिन्यश्च शाखाः ।

वीक्ष्यन्ते यन्मुखानि प्रसभमपगतप्रश्रयाणां खलानां

दुःखोपात्ताल्पवित्तस्मयपवनवशानर्तितभ्रूलतानि ॥ ६६ ॥

66. Have bulbous roots disappeared entirely from the valleys, or the rivulets from mountains, or have branches bearing delicious fruit and yielding bark-cloth disappeared

६४ ० मनया—मनसा.

६५ प्राणसमम्; अधिकप्री० उद्भ्रान्तपतङ्गपक्ष.

६६ निर्झरा०—पादपाः किं विशीर्णाः । किंवा शोषं गतास्ते गिरिकुहर-
गता निर्झरा वारिपूर्णाः ।

from trees, that the faces of wicked men devoid of courtesy, are looked at in eager expectancy;—faces the creeper-like eyebrows of which are made to dance by the breeze of pride at having obtained with difficulty a little sum of money.

गङ्गातरङ्गकणशीकरशीतलानि

विद्याधराध्युषितचारुशिंलातलानि ।

स्थानानि किं हिमवतः प्रलयं गतानि

यत्सावमानपरापेण्डरता मनुष्याः ॥ ६७ ॥

67. Are the Himâlayan resorts, which are cool on account of the spray of the waves of the Ganges, and the charming slabs of which are occupied by Vidyâdharas no more, that men are fond of a morsel from strangers (doled out) with an insult ?

यदा मेरुः श्रीमाश्रिपतति युगान्ताग्निनिहतः

धरा गच्छत्यन्तं धरणिधरपादैरपि धृता

समुद्राः शुष्यन्ति प्रचुरमकरग्राहनिलयाः ।

शरीरे का वात्सा करिकलभकर्णाग्रचपले ॥ ६८ ॥

68. When the great mountain Meru struck by the fire at the time of the destruction of the world falls, when the seas which are the abode of a large number of sharks and alligators dry up, when the earth supported by the feet of mountains, goes to the nether world, why talk of the human body unsteady like the end of a young elephant's ear.

एकाकी निस्पृहः शान्तः पाणिपात्रो दिगम्बरः ।

कदा शम्भो भविष्यामि कर्मनिर्मूलनक्षमः ॥ ६९ ॥

69. When oh, S'ambhu, shall I be disconnected from the world, free from desire and peaceful, and have for my pot my hand (only) and for my garments the quarters, and (thus be) able to root out *Karma*.

प्राप्ताः श्रियः सकलकामदुघास्ततः किं
 दत्तं पदं शिरसि विद्विषतां ततः किम् ।
 संमानिताः प्रणयिनो विभवैस्ततः किं
 कल्पं स्थितं तनुभृतां तनुभिस्ततः किम् ॥ ७० ॥

70. What, if wealth which yields all desires is obtained ?
 What if the foot is placed on the heads of the enemies ?
 What if we honoured friends with riches ? What if the
 bodies of mortals have stood (*i. e.* lasted) for a *Kalpa*.

जीर्णा कन्था ततः किं सितममलपटं पट्टवस्त्रं ततः किं-
 मेका भार्या ततः किं हयकरिसुगणैरावृतो वा ततः किम् ।
 भक्तं भुक्तं ततः किं कदशनमथवा वासरान्ते ततः किं
 व्यक्तज्योतिर्न वान्तर्मथितभवभयं वैभवं वा ततः किम् ॥ ७१ ॥

71. What if one has a threadbare wallet or a spotless
 white silken cloth ? What if one has only one's wife, or
 is surrounded by a splendid army of horses and elephants ?
 What if delicious food is eaten, or towards the close of
 the day coarse food (is obtained) ? What if there is not
 the light (of the knowledge of Brahman) manifested inside
 (*i. e.* in the heart) or what if there is the glorification in
 which the fear of worldly existence is destroyed ?

भक्तिर्भवे मरणजन्मभयं हृदिस्थं
 ज्ञेहो न बन्धुषु न मन्मथजा विकाराः ।
 संसर्गदोषरहिता विजना वनान्ता
 वैराग्यमास्ति किमतः परमर्थनीयम् ॥ ७२ ॥

72. If there is devotion towards S'iva and the fear of
 death and birth is present to the mind, if there is no attach-

७० दत्तं- न्यस्तं; कल्पस्थिताः- तनवः

७१ पट्टसूत्रम्; हय०— बहुगुणगुणिता कांठिरेका ततः किम्.

७२ बन्धुषु-वस्तुषु.

ment for relatives and no perturbations (of mind) caused by the God of Love, if there is a forest uninhabited and free from the fault of contact, and indifference towards worldly life, what else is to be desired?

तस्मादनन्तमजरं परमं विकासि

तद्ब्रह्म चिन्तय किमेभिरसद्विकल्पैः ।

यस्यानुषङ्गिण इमे भुवनाधिपत्य

भोगादयः कृपणलोकमता भवन्ति ॥ ७३ ॥

73. Therefore contemplate that Brahman which is endless undecaying, sublime and pervading; what is the use of these wrong notions? Sovereignty and other pleasures approved of by mean people follow in the train of Brahman.

पातालमाविशसि यासि नभो विलङ्घ्य

दिङ्मण्डलं भ्रमसि मानस चापलेन ।

श्रान्त्यापि जातु विमलं कथमात्मनीनं

तद्ब्रह्म न स्मरसि निर्वृतिमेषि येन ॥ ७४ ॥

74. Oh mind, with your celerity you dive into the nether world, soar beyond the heavens, and wander as far as the encircling directions. How is it that even through a mistake you never remember that pure Brahman which is (always) beneficial to oneself and by which you attain beatitude.

रात्रिः सैव पुनः स एव दिवसो मत्वाबुधा जन्तवो ,

धावन्त्युद्यमिनस्तथैव निभृतप्रारब्धतत्तत्क्रियाः ।

व्यापारैः पुनरुक्तभुक्तविषयैरेवंविधेनामुना

संसारण कदर्थिताः कथमहो मोहात्तल्लज्जामहे ॥ ७५ ॥

75. Knowing that the night is the same and again the same day, ignorant people run busily in the same manner,

७३ तद्ब्रह्म वाञ्छित जना यदि चेतनस्थाः .

७४ आत्मलीनम् : येन केन .

७५ अबुधा-मुधा; भुक्त-मुक्त, भूत; लज्जामहे-जानामहे

resolutely setting about their diverse vocations. Oh, how do we not, through infatuation feel ashamed (though, disgraced by transactions in which there is a repetition of the enjoyment of pleasures, and by this worldly life of such nature.

मही रम्या शय्या विपुलमुपधानं भुजलता

वितानं चाकाशं व्यजनमनुकूलोयमनिलः ।

स्फुरद्दीपश्चन्द्रो विरतिवनितासङ्गमुदितः

सुखं शान्तः शेते मुनिरतनुभूतिर्नृप इव ॥ ७६ ॥

76. Like a king possessed of by no means small wealth an ascetic, with ashes profusely besmeared (to his body) and peaceful, sleeps quietly, (delighted in the company of the woman *viz.* indifference to worldly attachments) the earth (being to him) a delightful bed, his creeper-like arm a spacious pillow, the sky his canopy, the favourable breeze his fan, and the moon being to him a brilliant lamp.

त्रैलोक्याधिपतित्वमेव विरसं यस्मिन्महाशासने

तल्लब्ध्वासनवल्लभमानघटने भोगे रतिं मा कृथाः ।

भोगः कोपि स एक एव परमो नित्योदितो जुम्भते

यत्स्वादाद्विरसा भवन्ति विषयास्त्रैलोक्यराज्यादयः ॥७७॥

77. Having attained that knowledge of Brahman compared with which even the sovereignty of the three worlds is not palatable, do not fix your attachment on pleasures consisting of food, clothes, and honour. That indescribable pleasure alone is the highest which is constant and by the experience of which the sovereignty of the three worlds and other pleasures lose their flavour.

किं वेदैः स्मृतिभिः पुराणपठनैः शास्त्रैर्महाविस्तरैः ।

स्वर्गग्रामकुटीनिवासफलदैः कर्मक्रियाविभ्रमैः ।

७६ रम्या—मृद्वी; शरच्चन्द्रो दीपः, सुखं सुखी.

७७ भजन—आसन; तल्लब्ध्वा परितोषमेषि च मनः; भोगः— बोधः यत्स्वादात्— भो साधो क्षणभंगुरे तदितरे भोगे रतिं मा कृथाः ।

मुत्कैकं भवबन्धदुःखरचनावध्वंसकालानलं

स्वात्मानन्दपदप्रवेशकलनं शेषा वणिग्वृत्तयः ॥ ७८ ॥

78. What is the use of the Vedas and of the smrities of reciting the Purāṇas, of the Śāstras of mighty extent, and of the distractions of rites and ceremonies. Barring one encompassment of the entrance into the seat in which there is joy to the soul—encompassment which is like the world-destroying fire in the act of annihilating the array of misfortunes arising from worldly ties, all things else are mere-tricious.

आयुः कल्लोललोलं कतिपयदिवसस्थायिनी यौवनश्री-

रर्थाः संकल्पकल्पा घनसमयतडिद्विभ्रमा भोगपूराः ।

कण्ठाश्लेषोपगूढं तदपि च न चिरं यत्प्रियाभिः प्रणीतं

ब्रह्मण्यासक्तचित्ता भवत भवभयाम्भोधिपारं तरीतुम् ॥ ७९ ॥

79. Life is fickle like the wave; the splendour of youth remains only for a certain number of days; wealth is like thought-momentary, pleasures are like the flashes of lightning in autumn; even the embrace of the beloved, encircling the neck lasts not for a long time; so have your attention concentrated upon Brāhman to cross the ocean of worldly dangers.

ब्रह्माण्डमण्डलीमादं किं लोभाय मनस्विनः ।

शफरीस्फुरितेनावधेः क्षुब्धता जातु जायते ॥ ८० ॥

80. The mere (insignificant) group of worlds is nothing for the temptation, one who has restrained his mind. Is ever agitation produced in the sea by the motions of a female fish ?

यदासीदज्ञानं स्मरतिमिरसंस्कारजनितं.

तदा दृष्टं नारीमयमिदमशेषं जगदपि ।

इदानीमस्माकं पटुतरविवेकाञ्जनजुषां.

समीभूता दृष्टिस्त्रिभुवनमपि ब्रह्म मनुते ॥ ८१ ॥

81. When there was ignorance (in us) produced by the influence of the darkness of passion, even the whole world was then looked upon (by us) as consisting of women only; now having applied the collyrium of better judgment, our sight has been cured, and regards the whole world as Brahman.

रम्याश्चन्द्रमरोचयस्तृणवती रम्या वनान्तस्थली

रम्यं साधुसमागमोद्भवसुखं काव्येषु रम्याः कथाः ।

कोपोपाहितबाष्पबिन्दुतरलं रम्यं प्रियाया मुखं

सर्वं रम्यमनित्यतामुपगते चित्ते न किञ्चित्पुनः ॥ ८२ ॥

82. Pleasant are the moon-beams, and the natural scenery in a forest; delightful is the company of the good; there is a tranquil happiness in the poetry; legends are pleasing; charming is the face of the beloved shining with the tear deposited on it by anger; everything is charming; but nothing (is charming) when the mind is distracted.

भिक्षाशी जनमध्यसङ्गरहितः स्वायत्तचेष्टः सदा

दानादानविरक्तमार्गनिरतः काश्चित्तपस्वी स्थितः ।

रथ्याकीर्णविशीर्णजीर्णवसनैः संप्रोतकन्थाधरो

निर्मानो निरहङ्कृतिः शमसुखाभोगैकबद्धस्पृहः ॥ ८३ ॥

83. There is rarely (found) an ascetic, living on alms, free from attachment (though) in the midst of the people, his movements ever under his control, attached to the path which is free from giving and taking, wearing a wallet made of old threadbare clothes thrown away in the streets, not caring for honour, not proud, and wishing solely for the enjoyment of tranquil pleasure.

८१ अपि-इति; मनुते-तनुते; रम्यः साधुसमागमः शमसुखम्; साधुसमा-समागमसुखं.

मातर्मेदिनि तात मादत सखे तेजः सुबन्धो जल
 भ्रातर्व्योम निबद्ध एष भवतामन्त्यः प्रणामाञ्जलिः ।
 युष्मत्सङ्गवशोपजातसुकृतोद्रेकस्फुरभिर्मल-

ज्ञानापास्तसमस्तमोहमहिमा लीये परे ब्रह्मणि ॥ ८४ ॥

84. Oh earth, wind, light, water and sky, that are to me in the place of mother, father, friend, loving relative and brother, here do I fold for the last time my palms in salutation to you; by means of pure knowledge resulting from the preponderance of merit accumulated by virtue of association with you, all the trammels of infatuation having been removed, let me be absorbed in Supreme Brahman.

यावत्स्वस्थमिदं कलेवरगृहं यावच्च दूरे जरा
 यावच्चोन्द्रियशक्तिरप्रतिहता यावत्क्षयो नायुषः ।
 आत्मश्रेयसि तावदेव विदुषा कार्यः प्रयत्नो महा-
 प्रोद्दीप्ते भवने तु कूपक्षननं प्रत्युद्यमः कोदशः ॥ ८५ ॥

85. While this corporeal tabernacle is at ease, while old age is at a distance, while physical power is unimpaired, while life is not yet exhausted so long only should a wise man make a great effort for the welfare of his soul; of what good is an attempt to sink a well when the house is ablaze.

नाभ्यस्ता भुवि वादेवृन्दमनी विद्या विनीतोचिता
 सङ्गात्रैः करिकुम्भपीठदलनैर्नाकं न नीतं यशः ।
 कान्ताकोमलपल्लवाधररसः पीतो न चन्द्रोदये
 तारुण्यं गतमेव निष्फलमहो शून्यालये दीपवत् ॥ ८६ ॥

86. We did not in this world acquire learning, capable of refuting a host of controversialists, and befitting modest persons; we did not lead our fame to heaven by shatter-

८४ एव, अन्त्यः-एषः; ज्ञाना-ज्वाला.

८५ कलेवरगृहं-शरीरमरुजम्, यावच्चरा दूरतः.

८६ भुवि-प्रतिवा०.

ing with the point of our sword the vast temples of elephants, we did not at moon-rise sip the nectar of the lower lip-like tender foliage—of our beloved; alas ! like a lamp in a tenantless house, our youth has indeed passed away uselessly.

ज्ञानं सतां मानमदादिनाशनं

केषांचिदेतन्मदमानकारणम् ।

स्थानं विविक्तं यमिनां विमुक्तये

कामातुराणामतिकामकारणम् ॥ ८७ ॥

87. Knowledge in the case of the good does away with haughtiness and vanity; in the case of others (lit. some) it is the cause of haughtiness and vanity. A secluded place in the case of self-restraining persons leads to salvation; in the case of love-sick persons it is a further incitement to love.

जीर्णा एव मनोरथाः स्वहृदये यातं जरां यौवनं

हन्ताङ्गेषु गुणाश्च वन्ध्यफलतां याता गुणसौविना ।

किं युक्तं सहसाभ्युपैति बलवान्कालः कृतान्तोक्ष्मी

हा ज्ञातं स्मरशासनाद्भियुगलं मुक्त्वासेत नान्या गतिः ॥ ८८ ॥

88. Desires have already been absorbed (by reason of non-fulfilment) in the heart; youth has changed into old age; in the absence of appreciators of merit, skill (lit. accomplishments) in the different limbs of body has gone to a state of sterility; relentless and powerful death, the all-destroyer, is advancing rapidly; what is to be done (lit. proper)? Oh I have understood; with the exception of the two feet of the Enemy of the God of Love, there is no recourse.

तृया शुष्यत्यास्ये पिबति सलिलं स्वादु सुरामि

क्षुधार्तः सञ्जालीन्कवलयति शाकादिक्लितान् ।

८८ जरां—च तत्; कृतान्तो—हि सर्वान्तकृत्; स्मर—मदनान्तक, मधुसूदना०; मुक्त्वास्त—मुक्तेस्तु.

८९ स्वादु—शीतमधुरं—सुरामि; सञ्जालीन्—शाल्यत्रम्; रागामौ—कामामौ; आश्लिष्यति—आलिङ्गति.

प्रदीप्ते रागाग्नौ सुदृढतरमाश्लिष्यति वधूं
प्रतोकारो व्याधेः सुखामाते विपर्यस्यति जनः ॥ ८९ ॥

89. The removal of pain man wrongly considers as happiness—when the mouth is being parched with thirst, he drinks sweet fragrant water; when hungry he swallows rice mixed with vegetables; when the fire of love is kindled he clasps his wife closely.

स्नान्वा गाङ्गेः पयोभिः शुचिकुसुमरुलैरवेयित्वा विभो त्वां
ध्येये ध्यानं नियोज्य क्षितिधरकुहरप्रावपयङ्गमूले ।
आत्मारामः फलाशो गुरुवचनरतस्त्वत्प्रसादात्स्मरारे
दुःखान्मोक्ष्ये कदाहं तव चरणरतां ध्यानमार्गेकप्रश्नः ९० ॥

90. Having bathed with the waters of Ganges, and worshipped Thee, oh Lord, with fruits and flowers undefiled, and having fixed my attention, while sitting on a stony couch in the gorge of a mountain, on Brahman, when shall I be free from grief, oh Smarâri, by Thy grace, being devoted to Thy feet, inquisitive only in the correct method of contemplation, ready to obey the words of the preceptor, living on fruits (only) and self-complacent.

शय्या शैलशिला गृहं गिरिगुहा घनं तरुणां त्वचः
सारङ्गाः सुदृढी ननु क्षितिरुहां वृत्तिः फलैः कोमलैः ।
येषां नैर्झरमम्बुपानमुचितं रत्यैश्च विद्याङ्गना
मन्ये ते परमेश्वराः शिरसि यैर्वद्धो न सेवाञ्जलिः ॥ ९१ ॥

91. I consider that they are rich men, who have never joined their palms overhead in token of submission, to whom a slab on some mountain-side is as a couch, a cave in a mountain as a home, to whom the barks of trees are as raiment, the deer as friends, whose subsistence is by the sweet fruits of trees, who find an agreeable beverage in spring-water, and to whom learning is as a pleasure-giving consort.

९० नियोज्य—निवेश्य; •पयङ्गु—शय्यानिषण्णाः; दुःखात्—दुःखं मोक्ष्ये
कदाहं समचरणकरे पुंसि सेवासमुत्थम् ।

सस्यामेव त्रिलोकीसरिति हरशिरश्चाम्बिनीविच्छट्यायां
 सृष्टि कल्पयन्त्यां वटविटपभवैर्वल्कलैः सत्फलैश्च ।
 कोयं विद्वान्विपस्तिज्वरजनितरुजाताव दुःखासिकानां
 वक्रं वीक्षेत दुःस्थे यदि हि न विभूयात्स्वे कुटुम्बेनुकम्पाम् ॥ ९२ ॥

92. When there is the river of the three worlds the border of whose garment touches the head of S'iva, and which with good fruits and with the barks of the Vata tree furnishes a splendid living, what wise man is there, who with the intense pain from the fever of poverty, would face harrowing miseries, if he had no commiseration for his ill-placed family ?

उद्यानेषु विचित्रभोजनविधिस्तीव्रातितीव्रं तपः
 कौपीनावरणं सुवस्त्रममितं भिक्षाटनं मण्डनम् ।
 आसन्नं मरणं च मङ्गलसमं यस्यां समुत्पद्यते
 तां काशीं परिहृत्य हन्त विबुधैरन्यत्र किं स्थायते ॥ ९३ ॥

93. Alas ! why do wise men live elsewhere, rejecting Kāśī, where the most rigorous penance (a life of entire abstinence) is (like); varied dinners given in gardens, where a strip of cloth to cover (the body) is decent raiment, where the glory is an unlimited wandering for alms; and where approaching death is like a blessing.

नायं ते समयो बहुस्यमधुना निद्राति नाथो यदि
 स्थित्वा द्रक्ष्यसि कुप्यसि प्रभुरिति द्वारेषु येषां वचः ।
 चेतस्तानपहाय याहि भवनं देवस्य विभ्वेशेतु-
 निर्दौवारिकनिर्दयोत्तपरुषं निःसोमशर्मप्रदम् ॥ ९४ ॥

94. Oh heart, leave those at whose gate (are heard) such replies as "this is not the time for you (to see the master)," "(he is) now in private," "the master is asleep" and "if you were to see him after waiting he would get angry"; do you go

to the temple of the Lord, the ruler of the world, which gives unbounded happiness, and which is free from harshness, the cruel words of gatekeepers not being heard there.

प्रियसखि विपद्दण्डव्रातप्रतापपरम्परा-

परिचयचले चिन्ताचक्रे निधाय विधिः सलः ।

मृदमिव बलात्पिण्डीकृत्य प्रगल्भकुलालव-

ह्वमयति मनो नो जानीमः किमत्र विधास्यति ॥ ९५ ॥

95. Wicked fate, having like a skilful potter, rolled our mind into a ball as if it were clay, whirls it round and round by placing it on the wheel of anxiety which revolves by experiencing a series of strokes from a number of misfortunes which can be compared to a staff; we know not what fate will do.

महेश्वरे वा जगतामधीश्वरे

जनार्दने वा जगदन्तरात्मनि ।

तयोर्न भेदप्रतिपत्तिरस्ति मे

तथापि भक्तिस्तरुणेन्दुशेखरे ॥ ९६ ॥

96. Between Mahes'vara, the Lord of the worlds, and Janārdana, the Pervading Spirit of the world, I have no conception of any difference; still my attachment is towards the new-moon-crested God.

रे कन्दर्प करं कदर्थयसि किं कोदण्डटङ्कारवै

रे रे कोकिल कोमलैः कलरवैः किं त्वं वृथा जल्पसि ।

मुग्धे स्निग्धविदग्धमुग्धमधुरैर्लोलैः कटाक्षैरलं

चेतश्चुम्बितचन्द्रचूडचरणभ्यानामृतं वर्तते ॥ ९७ ॥

97. Why do you, oh God of Love, trouble your hand with the twangings of your bow? Why do you, oh cuckoo,

९५ परिचयचले-परिधिचपले.

९६ तयोर्न- न वस्तु०, न भेदहेतुप्रतिपत्ति.

chatter ineffectually with your soft and sweet notes? Oh young woman, enough of your glances, affectionate, artful, charming, sweet and unsteady; our heart has tasted the nectar-like contemplation of the feet of the moon-crested God.

कौपीनं शतखण्डजर्जरतरं कन्धा पुनस्तादृशं
निश्चिन्तं सुखसाध्यमैक्ष्मशनं शय्या इमशाने वने ।
मित्रामित्रसमानतातिविमला चिन्तातिशून्यालये
न्यस्ताशेषमदप्रमादमुदितो योगी सुखं तिष्ठति ॥ ९८ ॥

98. Happy is the ascetic (with his) strip of cloth extremely threadbare, torn in a hundred pieces, and a wallet to match, (with his) uncared for dinner on charity got with ease, (with his) bed in a forest or a cemetery, (with his) equal regard for friends and foes, (with his) extremely serene contemplation in an absolutely secluded place, and glad that all his errors arising from pride have been corrected.

भोगा भङ्गुरवृत्तयो बहुविधास्तैरेव कार्यं भव-
स्तत्कस्येह कृते परिभ्रमत रे लोकाः कृतं चेष्टितैः ।
आशापाशशतोपशान्तिविशदं चेतः समाधीयतां
कामोच्छिसिवशे स्वधामनि यदि भ्रजेयमस्मद्वचः ॥ ९९ ॥

99. The different enjoyments are of a transient nature and by them is constituted this worldly life; what for should you then wander, oh people? Refrain from your actions. If our word is to be believed, concentrate your mind, pure on account of the snapping of the bonds of desires, within its cell which can be controlled when passion has been rooted out.

धन्यानां गिरिकन्दरे निवसतां ज्योतिः परं ध्यायता-
मानन्दाभ्युजलं पिबन्ति शकुना निःशङ्कमङ्गेशयाः ।

अस्माकं तु मनोरथोपरचितप्रासादवापीतट-

क्रीडाकान्तकेलिकौतुकजुषामायुः परिक्षीयते ॥ १०० ॥

100. Of the blessed persons who dwell in the hollows of mountains and contemplate the supreme light, birds drink the tears of delight, fearlessly resting on their laps; our life on the other hand is being wasted, we enjoying the delight of sports in pleasure gardens adjoining the moat (lit. a well) of a castle reared by our imagination.

आक्रान्तं मरणेन जन्म जरया विद्यच्चलं यौवनं

संतौषो धनलिप्सया शमसुखं प्रौढाङ्गनाविभ्रमैः ।

लोकैर्मत्सरिभिर्गुणा धनभुवो व्यलैर्नृपा दुर्जनै-

रस्थैरेण विभूतयोप्युपहता प्रस्तं न किं केन वा ॥ १०१ ॥

101. Birth is beset with death; youth flitting like lightning with old age; contentment with cupidity; the felicity of renunciation with the sportive movements of youthful women; virtues with malicious people; wood-lands with serpents; kings are surrounded by wicked people; even prosperity is affected by inconstancy. Or what is there that is not undone by something else?

आधिव्याधिशतैर्जनस्य विविधैरारोग्यमुन्मूल्यते

लक्ष्मीर्यत्र पतन्ति तत्र विवृतद्वारा इव व्यापदः ।

जातं जातमवश्यमाशु विवशं मृत्युः करोत्यात्मसा-

त्तर्त्तिकं नाम निरङ्कुशेन विधिना यन्निर्मितं सुस्थितम् ॥ १०२ ॥

102. The health of man is undermined by hundreds of mental and physical infirmities; to where there is wealth, misfortunes come as if the gates are opened to them; Death hastily asserts his supremacy over every helpless creature

१०० ०ध्रुजलं-०ध्रुकणान्; मनोरथैः परिचितः परि-परं.

१०१ विभूतिरप्युपहता, धृतिर्जगत्युपहता.

१०२ व्यापदः; जातं जातम्-आयुर्यातम्; नाम-तेन; सुस्थितं-सुस्थिरम्.

that is born; what thing is there then, that despotic Fate has made immune from danger ?

कृच्छ्रेणामेध्यमध्ये नियमिततनुभिः स्थीयते गर्भमध्ये
कान्ताविश्लेषदुःखव्यतिकरविषमो यौवने चोपभोगः ।
नारीणामप्यवज्ञा बिलसति नियतं वृद्धभावोप्यसाधुः
संसारे रे मनुष्या वदत यदि सुखं स्वल्पमप्यस्ति किञ्चित् ॥ १०३ ॥

103. With their bodies cramped men can with difficulty remain in the womb in the midst of impurities; in youth the enjoyment of pleasures is difficult on account of the distraction arising from the pain of separation from one's beloved; surely even old age is unwelcome, (for at that period) the refractoriness even of women is conspicuous; say, oh men, if there is even the least happiness in worldly life.

(आयुर्वर्षशतं नृणां परिमितं रात्रौ तदर्धं गतं
तस्यार्धस्य परस्य चार्धमपरं बालत्ववृद्धत्वयोः ।
शेषं व्याधिवियोगदुःखसहितं सेवादिभिर्नीयते
जीवे वारितरङ्गचञ्चलतरे सौख्यं कुतः प्राणिनाम् ॥ १०४ ॥

104. The life of man is limited to a hundred years; half of it passes away in the night; of the remaining half one half made up of its first and last fourths is occupied by youth and old age; the remainder is passed in servitude &c. waited on by disease and grief for the separation (of relations). Whence can there be any happiness for mortals in worldly life which is even more unsteady than a wave ?

ब्रह्मज्ञानविवेकिनोमलधियः कुर्वन्त्यहो दुष्करं
यन्मुञ्चत्युपभोगकाञ्चनधनान्येकान्ततो निस्पृहाः ।
न प्राप्तानि पुरा न संप्रति न च प्राप्ता दृढप्रत्ययो
वाञ्छामात्रपरेग्रहाण्यपि परं त्यक्तुं न शक्ता वयम् ॥ १०५ ॥

१०३ न्यतिकरविषमे यौवने विप्रयोगः.

१०४ वियोग-विदेश. चञ्चलतरे-बुद्बुदसमे.

१०५ ०विवेकिनर्मलधियः.

105. Those who, by the knowledge of Brahman, have acquired discrimination and possess a refined intellect, do what is hard to do, in that they renounce pleasures, gold, and wealth, being absolutely unselfish; (these) were neither obtained before, nor are they now; nor is there any guarantee (lit. firm belief) as to their attainment; and although they are accessible only to our imagination (lit. desire) we are unable to renounce them.

व्याघ्रोव तिष्ठति जरा परितर्जयन्तो

रोगाश्च शत्रव इव प्रहरन्ति देहम् ।

आयुः परिस्रवति भिन्नश्चटादिवाम्भो

लोकस्तथाप्यहितमाचरतीति चित्रम् ॥ १०६ ॥

106. Old age stands threatening like a tigress; like enemies, diseases smite the body; life runs away like water from a broken jar; and yet, oh wonder, man commits wickedness.

गात्रं संकुचितं गतिर्विगलिता भ्रष्टा च दन्तावलि-

दोष्टिर्नश्यति वर्धते बधिरता वक्त्रं च लालायते ।

वाक्यं नाद्रियते च बान्धवजनो भार्या न शुश्रूषते

हा कष्टं पुरुषस्य जीर्णवयसः पुत्रोऽप्यामेत्रायते ॥ १०७ ॥

107. (In old age) the body becomes emaciated, the movements are slackened, the row of teeth is displaced, the vision is obscured, deafness grows (upon man), and his mouth slobbers; the relations do not obey his order and his wife does not serve him; alas ! even the son acts inimically towards an aged man.

क्षणं बालो भूत्वा क्षणमपि युवा कामरसिकः

क्षणं विसृज्यते क्षणमपि च संपूर्णविभवः ।

जराजीर्णैरक्लृप्त इव वलीमंडिततनु-

नरः संसारान्ते विशति यमघानीजवनिकाम् ॥ १०८ ॥

108. Like an actor, a man for a time plays the child, and then for an instant the youth delighting in pleasures; for a moment he plays the part of poverty; at another he is full of prosperity; and at the close of life he retires behind the curtain of Yamā's seat, his limbs wasted by old age, and his body graced by wrinkles.

अहौ वा हारे वा बलवति रिपौ वा सुहृदि वा
मणौ वा लोष्ट्रे वा कुसुमशयने वा दृषादे वा ।

तृणे वा लैत्रे वा मम समदृशो यान्ति दिवसाः

कचित्पुण्यारण्ये शिव शिव शिवेति प्रलपतः ॥ १०९ ॥

109. May, my days pass in some sacred forest, while muttering the words "S'iva, S'iva, S'iva" with an equal eye on a serpent or a wreath, a powerful enemy or a friend, a gem or a clod of earth, a bed of flowers or a stone, a blade of grass or a group of damsels.

॥ इति श्रीभर्तृहरिकृतं वैराग्यशतकं संपूर्णम् ॥

MISCELLANEOUS.

अकिंचनस्य दान्तस्य शान्तस्य समचेतसः ॥

सदा संतुष्टमनसः सर्वाः सुखमया दिशः ॥ १ ॥

1. Every thing gives happiness (lit. all directions are full of happiness) to a man who is poor, self-restrained peaceful, of an equilibrating mind, and ever content at heart.

अनावर्ती कालो व्रजति स वृथा तन्न गणितं

दशास्तास्ताः सोढा व्यसनशतसंपातविधुराः ।

कियद्वा वक्ष्यामः किमिव बत नात्मन्यवकृतं

त्वया यावत्तावत्पुनरपि तदैव व्यवासेतम् ॥ २ ॥

2. Time never returns; it is passing uselessly which was never considered (by you); (you) accommodated (yourself)

to the various conditions, which are adverse on account of the concurrence of a hundred difficulties; or what shall we say? What harm have you not done yourself? Every now and then you have been repeatedly doing the same.

अभिमतमहामानग्रन्थिप्रभेदपटीयसी

गुरुतरगुणग्रामाम्भोजस्फुटोज्ज्वलचन्द्रिका ।

विपुलविलसल्लज्जावल्लीविदारकुठारिका

जठरपिठरी दुःपुरेयं करोति विडम्बनम् ॥ ३ ॥

3. The insatiable boiler of the stomach, which is clever in dissolving (lit. cutting) the knot of high pride which is dearly prized, which is likethe bright moonshine in causing the lotus-like higher virtues to bloom, and which is like an axe in cleaving assunder creeper-like, great and becoming modesty, causes humiliation.

।अश्नीमहि वयं भिक्षामाशावासो वसीमहि ।

शयीमहि महीपृष्ठे कुर्वीमहि किमीश्वरैः ॥ ४ ॥

4. We live on charity, cover ourselves with the directions for our garments, and lie down on the surface of the earth; what have we to do with big folks?

उत्तिष्ठ क्षणमेकमुद्वह गुरुं दारिद्र्यभारं सखे

श्रान्तस्तावदहं चिरं मरणजं सेवे त्वदीयं सुखम् ।

इत्युक्तो धनवर्जितेन सहसा गत्वा इमशाने शवो

दारिद्र्यान्मरणं वरं वरमिति ज्ञात्वैव तूर्णार्थं स्थितः ॥ ५ ॥

5. "Arise, my friend, and bear for a moment the heavy burden of my poverty. I am now fatigued, and shall long enjoy the happiness you enjoyed from death." Thus addressed by a poor man who had hurried to the cemetery, the corpse remained silent, knowing that death was better, far better, than destitution.

एको रागिषु राजते प्रियतमादेहार्थहारीहरो

नीरागेषु जनो विमुक्तललनासङ्गो न यस्मात्परः ।

दुर्वारस्मरबाणपन्नगविषव्याविद्धमुग्धो जनः

शेषः कामविडम्बितान्न विषयान्भोक्तुं न मोक्तुं क्षमः ॥ ६ ॥

6. Among worldly-minded persons stands conspicuous S'iva, who took (for himself) half the body of his beloved, and than whom there is none greater among world-renouncing men, who has given up his attachment for women; the rest of the people smitten with the poison of the cobra-like and irresistible shafts of love, and therefore maddened, are able neither to enjoy nor to reject pleasures mocked by the God of Love.

५. पता हसन्ति च रुदन्ति च कार्यहेतो-

विश्वासयन्ति च परं न च विश्वसन्ति ।

तस्मान्नरेण कुलशीलसमन्वितेन

नार्यः श्मशानघटिकाश्च वर्जनीयाः ॥ ७ ॥

7. These (*i. e.* women) laugh and cry for some purpose; make (others) confide (in them) but (themselves) confide not; therefore a man, possessed of nobility of birth and character, should abandon women as one does a jar in the cemetery.

कदा वारण्यस्याममरतटिनीरोधसि वस-

न्वसानः कौपीनं शिरसि निदधानोज्जलिपुटम् ।

अये गौरीनाथ त्रिपुरहर शम्भो त्रिनयन

प्रसीदेत्याक्रोशमिमिषमिव नेष्यामि दिवसान् ॥ ८ ॥

8. When shall I pass my days like a moment crying out "Have mercy, oh Lord of Gauri, Destroyer of the Three Cities, oh S'ambhu, oh Three-Eyed God," having placed on my head the cavity of my palms, wearing a small strip of cloth, and residing in Vârâṇasî (Benares) on the bank of the river of gods.

कार्कश्यं स्तनयोर्दृशोस्तरलतालीकं मुखे श्लाघ्यते

कौटिल्यं कचसंचये च वदने मान्यं त्रिके स्थूलता ।

भीरुत्वं हृदये सदैव कथितं मायाप्रयोगः प्रिय

यासां दोषगणो गुणो मृगवृक्षां ताः स्युः पशूनां प्रियाः ॥ ९ ॥

9. To brutes (alone would be dear those fawn-eyed (women) whose faults are their recommendation (lit. merit):—whose hardness of the breasts, unsteadiness of the eyes, and falsehood on the tongue (lit. mouth) are praised; crookedness of the hair, dullness of the face, and plumpness of the hips, commended; and timidity of the heart and deceitful tricks; towards this beloved (husbands) always mentioned (with approbation).

कचिद्वीणावाद्यं कचिदपि च हाहेति रुदितं

कचिद्विद्वद्गोष्ठी कचिदपि सुरामत्तकलहः ।

कचिद्रामा रम्याः कचिदपि गलत्कुष्ठवपुषो

न जाने संसारः किममृतमयः किं विषमयः ॥ १० ॥

10. In some places there is the music of the lute, in others cries of alas! alas! ; in some places there is the conversation of learned men, in others the quarrel of men intoxicated with drink; in some places there are charming ladies, in others women with leprous bodies, I do not know whether worldly life is full of sweets or bitters.

गाद्वैगिरा च विकलश्चटुमीश्वराणां

कुर्वन्नयं प्रहसनस्य नटः कृतोसि ।

तं त्वां पुनः पलितकर्णकभाजमेनं

नाट्येन केन नटयिष्यति दीर्घमायुः ॥ ११ ॥

11. Deformed in limbs and lisping in speech, here are you that have been made the buffoon of a farce, while flattering; what part (I don't know) will prolonged life make you, such as you are, play with your ears bordered with grey hair.

चला लक्ष्मीश्चलाः प्राणाश्चलं जीवितयौवनम् ।

चलाचले च संसारे धर्म एको हि निश्चलः ॥ १२ ॥

12. Wealth is evanescent, life is unsteady, and youth in life is fickle; in worldly existence (which is a medley of) stable and unstable, merit alone is unchangeable.

चूडोत्तंसितचारुचन्द्रकलिकाचञ्चल्लिखाभासुरो
लीलादग्धविलोलकामशलभः श्रेयोदशाग्रे स्फुरन् ।
अन्तःस्फूर्जदपारमोदतिमिरप्राग्भारमुच्चाटय-
ञ्चेतःसन्नानि योगिनां विजयते ज्ञानप्रदीपो हरः ॥ १३ ॥

13. Hara, the lamp of knowledge, shines bright in the heart of ascetics as if it were a house, being resplendent with the beautiful digit of the moon worn on his crest, as if it were a flickering flame, shaking at the top of wick-like happiness, having with ease burnt the unsteady Kāma (God of Love) as if he were a grass-hopper, and expelling the dense darkness of unbounded infatuation appearing inside (i. e. in the heart).

चेतश्चिन्तय मा रमां सकृदिमामस्थायिनीमास्थया
भूपालभ्रुकुटीकुटीरविहरव्यापारपण्याङ्गनाम् ।
कन्था वञ्चकेताः प्रविश्य भवनद्वाराणि वाराणसी-
रथ्यापङ्क्तिषु पाणिपात्रपतितां भिक्षामपेक्षामहे ॥ १४ ॥

14. Do not even for once, oh heart, think fervidly of this unstable wealth which is like a harlot sporting in the eye-brow, as if it were a house, of kings; (for now) entering through the gates of houses in Benares clad in a wallet we await in the line of its streets for alms dropped into the palm of our hand which serves us as a pot.

जातः कूर्मः स एकः पृथुभुवनभरायापितं येन पृष्ठं
श्वाय्य जन्म ध्रुवस्य भ्रमात् नियमितं यत्र तेजस्विचक्रम् ।

१३ भास्वरः; उच्चाटयन्-उच्छेदयन्.

१५ पराहत करणे--करणं नो करिष्यन्न वार्थम्.

संज्ञातव्यर्थपक्षाः परहितकरणे नोपरिष्ठाप्त चाधो

ब्रह्माण्डोदुम्बरान्तर्मशकवदपरे जन्तवो जातनष्टाः ॥ १५ ॥

15. The tortoise alone was born that offered to bear on his back (lit. offered his back for) the heavy burden of the world; the birth of Diruva (alone) is to be praised, regulated by whom, the planetary system revolves; other creatures in the world are, like the insects in an *udumbara* fruit, as it were born and dead (simultaneously, since,) they are neither above nor below in doing good to others (and since) (both) the present world and the next have become unavailable to them.

तुङ्ग वेद्म सुताः सतामभिमताः संख्यातिगाः संपदः

कल्याणी दयिता वयश्च नवमित्यज्ञानमूढो जनः ।

मत्वा विश्वमनश्चरं निविशते संसारकारागृहे

संदृश्य क्षणभङ्गुरं तदखिलं धन्यस्तु संन्यस्यति ॥ १६ ॥

16. A man infatuated on account of ignorance, enters on a worldly career which is like a prison, believing the world to be constant, on seeing the prime of life, the lovely wife, the boundless wealth, the sons liked by good men, and the towering mansion; but the lucky man renounces the world, knowing it all to be perishable in a moment.

ददतु ददतु गालीर्गालिमन्तो भवन्तो

वयमपि तदभावाद्गालिदानेसमर्थाः ।

अगतिं विदितमेतद्दीयते विद्यमानं

न हि शशकविषाणं कोपि कस्मै ददाति ॥ १७ ॥

17. Possessed of abuses as you are, you may pour abuses aye, you may; for want of them, we are unable to give you abuses; it is known all the world over, that what there is can be given; no one ever gives to another the horn of a hare

न भिक्षा दुष्प्रापा पथि मम महारागमरचिते
 फलैः संपूर्णा भूषिटपिमृगचर्मापि वसनम् ।
 सुखैर्वा दुःखैर्वा सदृशपरिपाकः खलु तदा
 त्रिनेत्रं कस्त्यक्ता धनलवमदान्धं प्रणमति ॥ १८ ॥

18. Alms are not unattainable to me in my path lined by rich gardens; the earth is full of fruits, and the skins of deer and the barks of trees (serve as) raiment. With joys or with sorrows, there is in fact the same result. Who will then give up the Three-eyed God, and bow to the man blinded by the pride for a particle of wealth ?

नो खड्गप्रविदारिताः करटिनो नोद्वेजिता वैरिण-
 स्तन्वङ्गया विपुले निबद्धफलके न क्रीडितं लीलया ।
 नो जुष्टं गिरिराजनिर्झरझणज्झांकारकारं पयः
 कालोयं परपिण्डलोलुपतया काकैरिव प्रेरितः ॥ १९ ॥

19. With a sword we did not cut assunder elephants; we did not harrass our enemies; * * * * * we did not sip the noisy water of the streamlets in the Himâ-layâs, we passed our time like crows desirous of obtaining a morsel from strangers. '

परिभ्रमसि किं वृथा कचन चित्त विश्राम्यतां
 स्वयं भवति यद्यथा भवति तत्तथा नान्यथा ।
 अतीतमपि न स्मरन्नपि च भाव्यसंकल्पय-
 अतर्कितगमागमाननुभवस्व भोगानिह ॥ २० ॥

20. Why do you wander for nothing, oh heart? Rest yourself somewhere. A thing that naturally (lit. of itself) is of a particular form remains as it is ; it changes not,

१८ भूर्भुग०-भूर्द्धिमृगसु०; सुखैः०-सुखे वा दुःखे वा.

२० अतर्कितसमागमान्, अनुभवामि भोगानहम् ।

Without, therefore remembering what is past, or speculating about what is to come, do you in this world experience fruits, the coming and going of which cannot be determined beforehand.

पार्णि पात्रयतां निसर्गशुचिना मैक्षेण संतुष्यतां

यत्र कापि निषीदतां बहुतृणं विश्वं मुहुः पश्यताम् ।

अत्यागेपि तनोरखण्डपरमानन्दावबोधस्पृहां

मर्त्यः कोपि शिवप्रसादसुलभां संपत्स्यते योगिनाम् ॥२१॥

21. Let the hand be used as a pot; let there be contentment with alms which are intrinsically pure; sit any where; ever look upon the world as much like grass, (this being done) some mortal can even without casting off the body, acquire a desire possessed by *yogins* for the knowledge of uninterrupted and supreme delight, which is easily to be had through the grace of S'iva.

प्रशान्तशास्त्रार्थविचारचापलं

निवृत्तनानारसकाव्यकौतुकम् ।

निरस्तनिःशेषविकल्पविस्तरं

प्रपन्नमन्विच्छति शंकरं मनः ॥ २२ ॥

२१ श्लोकात्परमिदं पद्यमुपलभ्यते—

पातालात् विमोचितो बत बली नीतो न मृत्युक्षयं

नो मृष्टं शशिलाञ्छनं च मलिनं नोन्मूलिता व्याधयः ।

शेषस्यापि भरां विधृत्य न कृतो भारावतारः क्षणं

चेतः सत्पुरुषाभिमानगणनां मिथ्या बहन् [?] लज्जसे ॥

By you Bali was not liberated from the nether world; death was not done away with; the dark spot on the moon was not wiped away, nor were diseases rooted out; nor was S'eshâs burden lightened (by you) for a moment by supporting the earth. Oh heart, you are not ashamed—(?).

22. My mind desires to go to S'ankara, its scruples in the of Scriptural meaning being completely set at rest, its delight in poetry full of various sentiments being turned away, and its wild doubts (lit. expanse of doubts) being totally dispelled.

फलं स्वेच्छालभ्यं प्रतिमनमन्वेदं शितिरुहां

पयः स्थाने स्थाने शिशिरमधुरं पुण्यसरिताम् ।

मृदुस्पर्शा शय्या सुललितलतापल्लवमयी

सहन्ते संतापस्तदपि धनिना द्वारे कृपणाः ॥ २३ ॥

23. There are the fruits of trees obtainable at will in every forest without difficulty ; at intervals there is the cool and sweet water of sacred rivers ; a bed made of the tender leaves of creepers is soft to the touch ; (although these are available) mean persons do yet suffer pain at the gates of the rich.

भव्यं भक्तं ततः किं कदशनमथवा वासरान्ते ततः किं

कौपोनं वा ततः किं किमथ सितमहच्चाम्बरं वा ततः किम् ।

एका भार्या ततः किं शतगुणगुणिता कोटिरेका ततः किं

त्वेको भ्रान्तस्ततः किं करितुरगशतैर्वैष्टितो वा ततः किम् ॥ २४ ॥

24. What if (you have) excellent rice, or a coarse meal at the close of the day ? What if (you have) a strip of cloth, or a long white piece of it ? What if (you have) one wife, or a number of them endowed with hundred qualities ? And what if you wander all alone, or are surrounded with a number of elephants and horses ?

भिक्षा कामदुघा धेनुः कन्था शीतनिवारिणी ।

अचला तु शिवे भक्तिर्विभवैः किं प्रयोजनम् ॥ २५ ॥

25. Charity is a cow that yields all desires ; a wallet protects from cold ; (my) devotion to S'iva is firm ; what then is the use of riches ?

भिक्षाहारमदन्यमप्रतिहतं भीतिच्छदं सर्वदा
दुर्मात्सर्यमदाभिमानमथनं दुःखौघविध्वंसनम् ।

सर्वत्रान्वहमप्रयत्नसुलभं साधुप्रियं पावनं

शम्भोः सत्रमवार्यमक्षयनिधिं शंसन्ति योगीश्वराः ॥ २६ ॥

26. The great ascetics say that the worship of S'iva is a treasure of inexhaustible happiness—worship in which there is (*i. e.* which enjoins) maintenance on charity, in which there is no degradation, which is unopposed, which always removes fear, does away with the haughty pride resulting from wicked jealousy, and counteracts the down pour of miseries, which is easily accessible every day at all places, is preferred by the good, and is holy.

भूः पर्यङ्को निजभुजलता कन्दुकं च वितानं

दीपश्चन्द्रो विरतिवनितालब्धसङ्गप्रमोदः ।

दिक्कान्ताभिः पवनचमरैर्वीज्यमानः समन्ता-

द्भिक्षुः शेते नृप इव भुवि त्यक्तसर्वस्पृहोपि ॥ २७ ॥

27. An ascetic, though he has abandoned all desires, lies down on the ground like a king, having the earth for his couch, his creeper-like arm for a pillow, the sky for a canopy and the moon for his lamp experiencing pleasure in his union with the woman called Renunciation, and fanned on all sides by his wives—the quarters, with their chowries—the winds.

भोगास्तुक्कतरङ्गभङ्गचपलाः प्राणाः क्षणध्वंसिन-

स्तोकान्येव दिनानि यौवनसुखं प्रीतिः प्रियेष्वस्थिरा ।

तत्संसारमसारमेव निखिलं बुद्ध्या बुधा बोधका

लोकानुग्रहपेशलेन मनसा यत्नः समाधीयताम् ॥ २८ ॥

२६ अप्रतिहतं—अप्रतिसुखम् समन्तात्—अनुवेलम्.

२७ भङ्ग-भोग तुल्य, चपला—तरला प्रातिः—स्फूर्तिः क्रियासु स्थिरा.
बुद्ध्या—मत्वा.

28. Pleasures are transient like the high wave, life is liable to perish in a moment, youthful happiness lasts for a few days only, love for the cherished is fickle; knowing therefore that the entire worldly existence is destitute of any good, ye wise teachers, make the attempt with a mind skilful in doing good to the people.

यद्वक्त्रं मुहुरीक्षसे न धनिनां ब्रूषे न चाटुं मृषा
नैषां गर्भगिरः शृणोषि न पुनः प्रत्याशया धावसि ।
काले बालशृणानि खादसि सुखं निद्रासि निद्रागमे
तन्मे ब्रूहि कुरङ्ग कुत्र भवता किं नाम तप्तं तपः ॥ २९ ॥

29. Tell me, oh deer, where did you perform penance and of what name, that (by virtue of it) you have never to see the face of the rich or to tell lying flatteries, you do not hear their haughty words, or run to them with some expectation, but you eat tender grass when it is time (to eat) and lie down at ease when sleep comes (to your eyes).

यां चिन्तयामि सततं मयि सा न रक्ता
साचान्यमिच्छति जनं स जनोन्यसक्तः ।
अस्मत्कृतेपि परितुष्यति काचिदन्या
धिकां च तं च मदनं च इमां च मां च ॥ ३० ॥

30. Same as Nītis'ataka sl. 2.

वर्णं सितं शिरसि वीक्ष्य शिरोरुद्धानां
स्थानं जरापरिभवस्य तदेव पुंसाम् ।
आरोपितास्थिशकलं परिहृत्य यान्ति
चाण्डालकूपमिव दूरतरं तरुण्यः ॥ ३१ ॥

31. Seeing the white colour of the hair on the head,

३१ तदेव—तदा पुमांसम्; शकलं—शतकम्.

(aye, that is the place where men are defeated by old age), young ladies go away leaving them at a distance, as they do, leaving a well used by low-castes over which pieces of bones are suspended.

समारम्भा भग्नाः कति न कतिवारांस्तव पशो
पिपासोस्तुच्छेस्मिन्द्रविण्मृगतृष्णार्णवजले ।
तथापि प्रत्याशा विरमति न तेद्यापि शतधा
न दीर्णं यच्चेतो नियतमशनिग्रावघटितम् ॥ ३२ ॥

32. Oh brute, how many times and what preparations of yours, desirous of drinking of the water of the ocean of mirage in the form of wealth, have not been baffled ? (Very often they have). Yet your hope is not dispelled ; your heart must certainly be formed of adamant stone since it has not yet broken into a hundred pieces.

संमोहयन्ति मद्यन्ति विडम्बयन्ति
निर्भर्त्सयन्ति रमयन्ति विषादयन्ति ।
यताः प्रविश्य सद्यं हृदयं नराणां
किं नाम वामनयना न समाचरन्ति ॥ ३३ ॥

33. What is it that lovely eyed (women) do not do ? Having entered the affectionate heart of men women fascinate them, madden them, mock them, despise them, gladden them and grieve them.

सिंहो बली द्विरदशूकरमांसभोजी
संवत्सरेण रतिमेति किलैकवारम् ।
पारावतः खरशिलाकणमात्रभोजी
कामी भवत्यनुदिनं वद कोत्र हेतुः ॥ ३४ ॥

34. A lion, strong, and living on the flesh of elephants

and hogs ruts it is said once in a year. The dove eating only hard pebbles ruts daily. Say what the reason here is.

स्थितिः पुण्येरण्ये सह परिचयो हन्त हरिणैः

फलैर्मध्या वृत्तिः प्रतिनदि च तल्पानि दृषदः ।

इतीयं सामग्री भवति हरभक्तिं स्पृहयतां

घनं वा गेहं वा सदृशमुपशान्त्यैकमनसाम् ॥ ३५ ॥

35. Residence in a sacred forest, and oh joy, association with the deer, sacred maintenance on fruits, stones for couches on the bank of every river—such are the materials for those that like devotion to God. To those whose minds are fixed on renunciation alone, whether (they live in) a house or a forest, it is all the same.

स्थादिष्टं मधुनो घृताच्च रसवद्यत्प्रस्रवत्यक्षरं

दैवी वागमृतात्मनो रसवतस्तेनैव तृप्ता वयम् ।

कुक्षौ यावदिमे भवन्ति धृतये शिक्षाहृताः सकव-

स्तावदास्यकृतार्जनैर्न हि धनैर्वृत्तिं समीहामहे ॥ ३६ ॥

36. We are quite content with those delicious syllables (utterances) sweeter than honey or clarified butter which the Divine speech (the Upanishads) sends forth from its ambrosial and immortal body; as long as there are under our arm a quantity of barley-meal procured by begging for our maintenance so long do we not wish to live on wealth acquired by servitude,

उन्मीलन्निवलीतरंगवलयो प्रोत्सुंगपीनस्तन-

द्वन्द्वेनोद्यतचक्रवाकमिथुना वक्त्राम्बुजोद्भासिनी ।

३५ शान्त्यैक-शान्तैक.

३६ दैवी-देवी. इमे-अमी; ०र्जनैर्न वसुभिः; वृत्ति-भोगान्.

कान्ताकारधरा नदीयमभितः कूराशया नेष्यते

संसारार्णवमञ्जनं यदि ततो दूरेण संस्रज्यताम् ॥ ३७ ॥

37. If you do not want to be engulfed in the ocean of worldly existence, then leave at a distance this river assuming the form of a woman having about (the banks) cruel monsters (in the case of women, having a cruel heart), encircled by waves which appear like the three furrows on the belly, having a pair of *chakrwāka* birds on their wing in the form of two high and plump breasts, and decked with a lotus in the form of the face.

इह हि मधुरगीतं नृत्यमेतद्रसोयं

स्फुरति परिमलोयं स्पर्श एष स्तनानाम् ।

इति हतपरमार्थैरिन्द्रियैर्भ्राम्यमाणः

स्वहितकरणधूर्तैः पञ्चभिर्वञ्चितोस्मि ॥ ३८ ॥

38. The five senses clever in ministering to their own advantage, which have marred by Supreme bliss have duped me who am now being revolved (in the midst of the objects of the five senses) in one place there being a melodious song, in another a dance, in a third sweet-flavoured viands in a fourth a perfume, and in a fifth the touch of the breasts.



NOTES.

Sl. 1. The poet begins with a salutation to Brahma, the *Sūprema Eas*, which is one of the three modes prescribed for the opening of a poem by Sanskrit writers on Poetics, viz. आशीर्जनस्तिक्या वस्तुनिर्देशो वापि तन्मुखम्*—A blessing (to be conferred on the readers), a salutation (to the favourite Deity), and an indication of the subject matter are the three prescribed forms of introduction for a poem. The Vedāntic character of the sl. the student will easily note. दिक्काला—दिक् च कालश्च दिक्कालौ space and time, तादासी येषां ते दिक्कालादयः तैः अनवच्छिन्नं दिक्कालं. अवच्छिन्नं is lit. what is cut off from all sides, is contained in another, is measured; अनवच्छिन्नं means what is unmeasured; hence undefined, unconditioned. आदि refers to qualities (*gunas*) such as धर्म, अधर्म &c., as well as to कार्य (effects) &c. न विद्यते अन्तः यस्य तद-नन्तं infinite. चिन्मात्रमूर्ति—चिदेव चिन्मात्रं pure intelligence or knowledge. A Karm. of the मूर्तब्रह्मसंकादि class. चिन्मात्रं मूर्तिः यस्य whose form is pure intelligence. दिक्कालं च अनन्तं च चिन्मात्रमूर्ति च दिक्कालमूर्ति तस्मै. A *Tripada* Karm. This is the best way of taking the Comp. The attributes of Brahma here expressed are summed up in the *Mahāvākya* 'सत्त्वं ज्ञानमनन्तं ब्रह्म' of the *Taittirīya Upanishad*. Another way is to analyse the Comp. as a Bah. with मूर्ति as the second member with all that precedes as its attributive member, itself being a Comp. of three adjectives. मूर्ति is derived from मूर्च्छ 1. P. to settle into a solid form + क्तिन्, and literally means what is visible to the senses; hence secondarily what is perceptible to the mind. The Da. sing. of neu. adj.s ending in इ is optionally formed like that of mas. nouns; so—पूर्वेषु or पूर्वित्ने. See Gr. §69. Pan. VII. I. 74. स्वानुभूति &—स्वानुभूतिरेव एकं मानं यस्य तस्मै. स्वस्य अनुभूतिः स्वानुभूतिः

* Dandi. Kāvya-darsa. 1.

self-perception, manifestation of Brahma in contemplation. एक means 'principal, chief' rather than 'sole'; cf. the couplet एकोत्तमार्थे प्रधाने च &c. quoted in Gr. § 154, also Amara 'एकै मुख्यान्यकेशलाः । मान—मीयतेऽनेनेति मानम् from मा+लुङ् (अन), a measure; hence the means of correct knowledge. In this sense the word प्रमाण is more common. Brahma is regarded as प्रत्यक्ष-प्रमाणगम्य capable of being realised by perception. Another reading here is स्वानुभूत्येकताराय which Mr. Telang interprets in two ways:—(1) to him who is the sole essence of self-knowledge or (2) to him whose sole (or principal) essence is self-knowledge preferring the former, as that, he thinks, gives the अद्वैत view of the Vedānta.

ज्ञान्ताय &c.—The dat. by नम इतिस्वाहास्वधार्लवपञ्चयोगाच्च' Pan. II. 3. 16. ज्ञान्तं is one of the attributes of Brahma; cf. the S'ruti 'निष्कलं निष्क्रियं ज्ञान्तं निरवयवं निरञ्जनम्' । तेजसे—refers to Brahma and not to the third element. Brahma is often called परं उद्योतिः in the Upanishads. Comp. एष संप्रसारः.....परं उद्योतिरुपसम्पद्य &c. Chhândogya; also the S'ruti तदेवा उद्योतिषां ज्योतिः (उपसर्ते) .

"For the idea may be compared Gregory Nyssen's description of the divine nature quoted by the late Mr. Mansel in his Philosophy of the Conditioned (p. 16):—It is neither in place nor in time, but before these and above these in an unspeakable manner, contemplated itself by itself, through faith alone' neither measured by ages, nor moving along with times."

Mr. Telang.

Sl. 2. The present S'lōka is said by the commentators (whose remarks are perhaps based on a tradition which is almost universal) to refer to a family intrigue the incidental discovery of which filled Bhartrihari with disgust for worldly life. It is this:—Once upon a time, a Brāhmaṇa, who had come by a fruit* which conferred immortality on any one who ate it,

* According to another version King Vicrama obtained the fruit from a Yogiṇ, he gave it to a Brāhmaṇa, he to Bhartrihari and so on.

gave it to Bhartṛhari, as the worthiest person to receive it, being the protector of many people. Bhartṛhari gave it to his wife, who gave it to her paramour, who in his turn gave it to a sweet-heart of his who again presented it to Bhartṛhari. The s'loka, however, is quite out of place here as it has no connection with any thing that follows. If it is the supposed expression of the abhorrence for the intrigues and sins of the world felt by some one disgusted with it, then the most natural place for it would be the *Vairāgyaśataka*. Many manuscripts however, agree in giving it here.

चिन्तयामि—think with affectionate regard or love. **अयि विरक्तः**—Words implying love, attachment (or disattachment) &c. govern the Loc. of the person or thing for whom or which the feeling is shown. Mr. Telang considers the loc. to be **वैषयिक** being equivalent to **महिव्यक्तानुरागवत्ती**. **अन्यसक्तः**—अन्यत्वां सक्तः attached or devoted to. अन्य becomes अन्य i. e. assumes **पुंवद्भाव** by the Vart. **सर्वव्यक्तः वृत्तिनामे** (in Samāsa and the other Vrttis) **पुंवद्भावः** see Malli. on **अनन्यभाजं पतिमाप्नुहीति** &c. Kum. III. 63.

कृते—For, for the sake of (Indec.); is often compounded as here. Cf **काव्यं वससेर्यकृते** &c. Kav. P. I. When not compounded it governs the gen; **अमीषां प्राणानां कृते** Vair. S'a. 86. **परितुष्यति**—pines for, feels ardent love for. This reading is evidently preferable (as Mr. Telang also thinks) to **परितुष्यति** which may be best rendered as "delighted with all I do".

मदन—from मद् (माद्यस्यनेन)+अन. Lit. the intoxicating god.

च इमाम्—The hiatus here is allowed by the rule—**संहितैकपदे नित्या नित्या धातूपसर्गयोः । नित्या समसि वाक्ये तु सा विवक्षामपेक्षते ॥** Sid. Kau.—*Sandhi* is absolutely necessary in a grammatical form in the case of a preposition and a root, as also in compounds; but in composition it depends on the will of the writer. Rhetoricians, however, consider it a fault called '**विसंविद्योषः**.' See Kav. P. VII.

Sl. 3. **अज्ञः**—जानातीति ज्ञः (ज्ञा+क); न ज्ञः अज्ञः । सुखं, सुखतरम्—

used as adverbs, विशेष जानातीति विशेषज्ञः। ज्ञानलब्ध० लब्ध *m.* is derived from लू to cut, to divide; a participle. दुर्विदग्ध-विदग्ध properly means what 's well burnt, polished and burnished; hence refined with culture, learned; दुष्टे अथा तथा विदग्धः दुर्विदग्धः badly learned or wise, vain, arrogant (with little learning; ज्ञानलब्धेन दुर्विदग्धः). दुर्विदग्धः दुश्चतुरः, अर्थज्ञानित इत्यर्थः। Rāmarshi. Cf. 'Little knowledge is a dangerous thing.' ब्रह्मा-derived fr. बृह 1. 6. P. to grow + मनिन्, the क् being changed to र before it by Un. IV. 145. रञ्जयति—रञ्ज cau. means to colour, to impart one's hue to; hence to win over, to gratify or propitiate. The cau. form is रञ्जयति when the meaning is to sport with or hunt deer; see Kir. VI. 24. Some read the line as ब्रह्मापि ते नरं &c., but this violates the laws of metre (as it makes 17 *matras* in the Pāda instead of 15 or 18) and is therefore inadmissible.

Sl. 4. प्रसङ्ग—Indec., with great force. मणि—from. मण् to sound + इ (न्). मकर०—मं विष क्रिरतीति (कृ + अच्) a crocodile, a shark. वक्त्र-वक्त्यनेनेति from वच् + ट्न् कणे. दंष्ट्रा—also der. with दृन् from दश् to bite. ०अंकुर VI.—from अंकृ to mark, stamp, + उरच्, means pointed, sharp. दंष्ट्राङ्कुरात्—from the tips or points (*i. e.* when held fast between the points) of the jaws; sing. for the pl. Cf. दर्भोङ्कुर S'a. and दीपाङ्कुर Vair. S'a. 68. प्रचलद्—ऊर्मीणां मालाः ऊर्मिमालाः, प्रचलन्त्यश्च ता ऊर्मिमालास्ताभिराकुलस्तं ruffled or agitated with a series of rolling billows. ऊर्मि *m. f.* from कृ + मि, अर्तेरुच Un. IV 44.

भुजंग—भुजः (bent, curved कुटिलीभवन्) सन् गच्छतीति; भुज् + गम् + खच्; मृम् (the nasal) inserted by ' अरुर्द्विषदञन्तस्य मृम् ' Pān. VI. 3, 67.—Before the aff. खच् and खश् the words अरुस्, द्विषत्, and such as end in अ take the aug. मृ when used prepositionally with verbs. पुष्पवत्—पुष्पेण तुल्यम् like a flower. तेन तुल्यं क्रिया चेद्वतिः Pān. V. I 15 वत् is attached to a noun in the sense of तेन तुल्यं 'equally with that' when the equality refers to an act. प्रतिनिविष्ट—obstinate in holding contrary opinions, perverse, Cf. निविशते Vai. S'a. Mis. sl. 19.

Sl. 5. सिकता—The word सिकता is always used in the plural. तैल-तिलस्य तत्सङ्गतस्य वा विकारः । अण् विकारार्थे । यत्नतः—यत् + नङ् (भावे); तस् here stands for the instr. मृगतृष्णिका—मृगाणां तृष्णाऽस्यां मृगतृष्णा । सा एव मृगतृष्णिका by adding क स्तार्थे; mirage. सिकता—सुतेलं excellent oil &c. मृगतृष्णिका—सुसलिलं may also be regarded as compound words. This way of taking the expressions is perhaps better as it adds to the force of the argument, and avoids प्रकनभङ्ग. सलिल-सलिलं गच्छतीति, सत्+इङ् Cf. the *subha'shita* एव वन्त्यामुतो याति खपुष्पकृतशेखरः । मृगतृष्णाम्भसि स्नातः वाशयन् यन्तु रः ॥ wherein all the things generally spoken of as absolute impossibilities are brought together. Cf. also हाहाहलं खपु विपासति कैतुकेन कालानं परिचुष्टुमिषति प्रकानम् । गालाधियञ्च यतते परिचुष्टुमजा यो कुर्वन् वसयितुं कुर्वते मनीषाम् । Bhā. Vil. I 93; also 96 where the idea is somewhat differently expressed.

Sl. 6. ब्याल—A wild elephant. 'ब्यालो वृद्धगजे सर्पे' इति हैमः । Some take it to mean 'a serpent' but without propriety, as it considerably impairs the force of the argument; cf. sl. 17. रोद्धुम्—To tie down. For the inf. see Apte's G. § 176 and note. बालमृणाल—बालः चासौ मृणालः (also n.). तन्तु is from तम् + तुन्. समुत्सृज्यते—has a metaphorical meaning here; strives, makes efforts. वज्रमणिः—a diamond (वज्रं चासौ मणिः). प्रान्तः—प्रकट्यन्तः extreme edge. शिरीष is known to be the softest flower. This shows the extreme folly of the act. संनह्यते—prepares one's self for. It properly means to put on armour and thus to equip one's self for battle; cf. Mah. Bhā. युद्धाय संनह्यते. It is Atm. in this sense. पथि—The root नी governs two objects and the acc. would have been more idiomatic. But as पथि is not the principal object but only secondary it depends upon the will of the speaker to put it in the acc. or its natural case. माधुर्य-मधुरस्य भावः । व्यम्. मधु रातीति मधुरम् । सुगन्धनिधिः—सुधां स्वन्दन्ते तच्छीलैः shedding nectar, mellifluous. The root is sometimes used transitively.

The rhetorical fig. here is *Nidars'ana'* (मात्रनिर्द०) which is defined as—निदर्शना । 'अभवन्नुसम्बन्ध उपमापरिकल्पकः ॥ when an impossible connection of things implies a comparison it is निदर्शना. निदर्शनं दृष्टान्तकणम् (citing of an instance), We have here a *Ma'la'nidars'ana'* (a string of illustrations) as the *upama'na's* or 'things compared to' are many.

Sl. 7. स्वायत्तम्—स्वस्य आग्रतद् at one's command, within one's control. एकान्तगुम्—एक एव अन्तः यस्य स एकान्तः always leading to one result; hence, never failing in its effect. With this sense cf. 'एकान्तविशेषितु मद्दिशनां' Rag. II. 57. गुम्—efficacy, advantage. एकान्तो गुम्: यस्य तद् । अपण्डित—पंडा (acute intellect, learning,) ज्ञाता यस्य अतो पण्डितः । तस्य संज्ञतं तारकादिभ्य इतश्च' V. 2. 2. 36. then Nañ. Tat.

Sl. 8. किंचिदज्ञः—Knowing a little. Mr. Telang separates यज्ञ अकिंचिदज्ञः to mark distinctly, as he says, the contrast with the third line. But this hardly improves the sense. A man is likely to be puffed up with little knowledge, not with great knowledge. द्विप—द्वार्या with two (i.e. the mouth and the trunk) विबतीति—an elephant. किंचिदकिंचिद्—When I knew something of reality. मद्—Mark the double meaning of this word here; (1) rut, (2) vanity, arrogance.

Sl. 9. कृमिः—Covered with, or full of swarms of insects. लान्—saliva. विगन्त्रि—giving out a bad stench. जुगुप्सित—censured, condemned. निरुपमं—निर्गता उपमा यस्मात्तादृशः रसं यस्यां तदा (eating it) with a relish the flavour of which was unparalleled. निरुपमरसं may also be taken as an adverb. न शङ्कते—has no fear or misgiving; does not think that he is doing something censurable or disgusting. परिग्रहकल्पिता—the worthlessness of one's belongings. The fig. here is अर्थान्तरन्यास—Def. सामान्यं वा विशेषो वा तदन्येन समर्थ्यते । यत्र सौर्यान्तरन्यासः साधर्म्येतेतरेण वा । Where a particular proposition is corroborated by a general proposition or a general proposition is supported by a particular instance

either under a resemblance or a contrast, that is *Artha'ntaranyā'sa* or corroboration.

Sl. 10. शर्वम्—शर्वस्वे of S'iva. Bhagiratha, a king of the solar race, wishing to procure the salvation of his 60,000 ancestors that had been reduced to ashes by Kapila's curse, propitiated by his penance Gangā, and induced her to come down to the earth. The river complied with his request but directed him to find out some one who would bear her force as she would fall down from heaven. Bhagiratha then propitiated S'iva who agreed to allow the river to fall on his head. Bhāgirathī, accordingly fell from heaven on S'iva's head, thence descended to the peak of Himalaya, thence to the earth and thence to the nether world where her waters sanctified the offspring of Sāgara. The whole story is given in Rāma. I. 35. 44. For पशुपति—some read पतति शिरसः तत्क्षितिधरम् (his i. e. S'iva's mountain). महीधर-मही धरतीति, इ+क; a mountain. अक्षयः—The Ganges comes down to a lower and lower position. स्तोत्र—low, base. अयम्—or rather, what wonder if. विवेकभट्टानाम्—Gangā in her arrogance thought that she would bear down even S'iva and enter into the nether world with him; she was punished for this by S'iva. See Rām. विनिपातः—Mark the *double entente* on this word which means (i) great fall, and (ii) destruction, ruin. शतमुख—applies to the river in its literal sense; in the other case it means 'in a hundred ways.' The fig. is *Artha'ntaranyā'sa*.

Sl. 11. हुतभुक्—हुतं भुङ्क्ते (aff. क्ति) fire. सूर्य-सरति भास्वते यद्वा सुशति कर्माणि लोकं प्रेरयति (urges men to action) इति. See Sid. Kau. on Pan. 8. I. 114. नाग-न गच्छतीति भगः न भगः नामः कदा नने भवः । नागेषु इन्द्रः श्रेष्ठः यद्वा नागोयमिन्द्र इव *upamita sama'sa*.

निश्चित—p. p. of श्लो to sharpen; also जात. मन्त्रप्रयोग-मन्त्र is a spell, a charm, प्रयोग is its employment for practical purposes.

विष-- is m. and neu. औषध from औषधि+अप् medicine. औषः पाकः धीयते अस्याविधि औषधैः । विहित prescribed or laid down in the *s'āstras* मुख्यस्य &c.—i. e. for his folly.

Sl. 12. साहित्य०—The best way is to take the comp. as consisting of three things viz साहित्य (साहित्य भावः व्यञ्ज) poetics, composition, संगीत music and कला or arts. It may also be analysed as साहित्यं च संगीतकला च ताभ्यां विहीनः । जीवमानः—The verb जीव् is not Atm., and therefore the pre. p. ought to be जीवन्. But the form is defended by the following rule of Pa'n. ताच्छील्बवयोवचनसक्तिर्बु चानङ् The term. आन (चानङ् and not ज्ञानङ्) is applied to a root when it implies habit, age or power; भोग भुञ्जानः (habit), कवचं विभ्राणः (age, a young man), शङ्कन् निज्जानः (power). जीवमानः may therefore mean 'accustomed to live.' (ताच्छील्ब). भाग्येव—भाग एव भाग्येव Good luck. घेय is added to रूप, नाम and भाग, स्वार्थे i. e. without any alteration of sense.

Sl. 13. ज्ञानम् — may here refer to 'knowledge of the self' or higher knowledge. गुणः—Such as courage, generosity of mind &c. धर्मः—discharge of duty or religious merit. भुवि भारभूताः—a burden to the earth. मर्त्यलोके In this world of mortals—should be construed with चरन्ति मनुष्यरूपेण &c. —The fig. here is *Apahnuti*. प्रकृतं यन्निविधान्यस्याप्यते सात्वपुतिः' where the real thing (the matter in hand, the उपनेय) is denied and some thing unreal (the उपमान) is affirmed in its place, that is *Apahnuti*. Cf विद्या-विहीनः पशुः Sl. 20.

Sl. 14. पर्वत०—पर्वीप्यस्य सन्तीति पर्वतः (पर्वन् a joint, a part). दुर्ग—the impassable places. भ्रान्तम् a p. p. used as a noun; for a similar use Cf. गतं (gait) तिरष्णी मनुहसाद्यैः S'is. 1. 2. उभावलं-चक्रनुद्धिताभ्यां तपोवनादुत्तिरयं गताभ्याम् Rag. 4. 18. सुर —The derivation of this word is far-fetched. सुदु राति इति सुरः he who grants what is desired, यद्वा समुद्रोत्था सुरा (nectar churned out of the sea) अस्त्वस्य, अर्श आदिस्वाप् अच् Pa'n. v. 2. 127. Cf. Ra'm—सुरापरिमहद्भिवाः सुरा इत्यभिविश्रुताः । The word however is of later

growth, the original word being असुर from which it was derived. See notes on असुर Rag. II. 37.

Sl. 15. शास्त्रोपस्कृतं—शास्त्रैः (such as grammar, rhetoric &c.) उपस्कृताः (refined, polished) ये शब्दाः तैः सुहृदा agreeable, charming गीः येषाम् । उपस्कृत-उपात्प्रतियन्त्रैर्विकृतवाक्याभ्याहारेषु च । Pa'n. VI. I. 139. उपास्कृतः सुद स्यादेषु अर्थेषु द्योत्येषु—स् is inserted between उप and कृ when these senses are to be implied; चात्प्रागुक्तयोरर्थयोः—by च we ought to understand that स् is inserted to express the senses already given (i. e. भूषणे समवाये च Pān. VI. 1. 137, 138). प्रतियन्त्रो गुणाधानं adding a property or excellence; विकृतमेव वैकृतं विकारः; वाक्यस्य अभ्याहारः आकाङ्क्षितैकदेशपूरणम् । उपस्कृता कन्या अलंकृता इत्यर्थः । Th's sense will do in the present case; उपस्कृता ब्राह्मणाः समुदिताः (collected together) इत्यर्थः । एधोऽकस्योपकुर्वते गुणाधानं करोतीत्यर्थः । उपस्कृतं भुंक्ते विकृतमित्यर्थः । उपस्कृतं ब्रूते वाक्याभ्याहारेण ब्रूते । Sid. Kau. This last sense will also do—whose speeches are embellished with quotations from the different Śāstras.

शिष्यप्रदेयागमः—शिष्येभ्यः प्रदेया आगमा येषां । आगम properly means the Vedas, but here it means literary acquirements, knowledge of the different branches of learning. कवि—a learned man, 'धीरो मनीषी ज्ञः प्राज्ञः संख्यावान्पण्डितः कविः' Amara. आड्य- stupidity, inability to appreciate the merits of. ईश्वरः—ईशितुं शीलमस्य from ईश्+वरच् । 'स्येशभासपि सकतो वरच्' Pān. III. 2. 175. These roots take this aff. ताच्छील्ये; स्यावर, भास्वर, पेस्वर &c. ईश्वर means 'rich' here. Cf. 'मा प्रवच्छेद्वरे धनम्' H. । कुस्त्वाः—from कुस् 10 A. to. censure—fit to be censured, fit to blame. अर्धतः पातिताः Valued lower than their real worth. Construe वैः कुपरीक्षकैः मणयः अर्धतः पातिताः तैः कुपरीक्षकाः कुस्त्याः स्त्रुः न तु मणयः [कुस्त्याः] ।

Sl. 16. गोचरम्—गावः चरन्ति यस्मिन् in which the eyes (गो=eye) move, hence visible to; it generally means 'within the scope of' (गो meaning an *indriya*); it also means a pasturage, where गो means a cow. The word is irregularly formed by 'गोचरश्चर &c.' Pān III. 3, 119. किमपि—indescribable पुष्पाणि-पुष्प here means

to bring about. *Cf.* for this sense किमभिलषितं पुष्यति न ते Vair. S'a. 84. The word very often occurs in S'akuntala. कल्पान्तेषु--कल्प is a day of Brahman equal in duration to the four *Yugas* (4,320,000 years) rolling up 1000 times, which also measures the duration of creation. Vidyā is not destroyed like every other thing at the end of a *kalpa*. *Cf.* for the idea-विद्या कुलजवधूरेव जहाति नो जन्म जन्मापि ।, and Kam. I. 30; also न चौरहार्ये न च राजहार्ये न भ्रातृभाज्यं न च भारकरि । व्यये कृते वर्धत एव निरयं विद्याधनं सर्वधनमधनम् ॥ Subhā. तान् प्रति &c.--Give up your pride or sense of personal greatness towards them i. e. act with courtesy, humility, towards them. तैः सह-स्पर्धुः is used with the inst.; *cf.* अस्पर्धिष्ट च रामेण' BK. XV. 65.

Sl. 17. परमार्थ-परमश्चासौ अर्थः the highest object to be aimed at, the highest truth i. e. Knowledge about Brahma or the Supreme Spirit. परिदत्त--see sl 7. लघुलक्ष्मी--Wealth--that insignificant thing (like grass). The contrast is between परमार्थ and तूष्णमिव लघुलक्ष्मी. अभिनव &c.--अभिनवो यः महः तस्य लेखा तथा दृशमं गडस्थलं येषां तेषाम् । वारणम्--a hindrance.

The figure here is प्रतिवस्तूपमा which is defined as प्रतिवस्तूपमा तु सा । सामान्यस्य द्विरेकस्य यत्र वाक्यद्वये स्थितिः ॥ K. P.--where one common quality is expressed in two different ways in two different sentences; e. g. तापेन भ्रजते सूर्यः सूर्यापेन राजते । Chandra. V 4.

Sl. 18. The idea of the sl. is this --A king even though angry with a learned man can at the most deprive him of his external comforts but do him no further injury --he cannot deprive him of his great inherent virtues. अमोघजिनी०-अमोघजिनीनां वनं (a bel) तस्मिन् निवासः स एव विहासः तम् । नितरां may mean 'wholly, entirely,' if taken with हन्ति or 'exceedingly, very much,' when taken with कुपित. दुग्धजलभेद०--The power of separating milk from water is supposed to belong to all swans. *Cf.* सारं ततो ग्राह्यमपास्य फल्गु हंसैर्धया क्षीरनिवाग्मुदध्यात् । Pan. Tan. I. नीरक्षीरविवेके हंसालस्यं त्वमेव तनुषे चेत् । विश्वस्मिन् दुनान्यः कुलव्रतं पालयिष्यति कः ॥

Bha'm. Vil. I. 12 'वैदग्ध्य—विदग्ध्य भावः । See note on बुद्धिदग्ध्य sl. 8. The word is used here in the sense of 'natural skill or capacity.'

Sl. 19. केयूरः—के बाहुशिखरे यौतीति केयूरः an armlet. संस्कृता—polished or refined by culture. Cf. Ka'li. संस्करवत्येव गिरा मनीषी तथा स पूतश्च विभूषितश्च' Kum, I. 28. where Malli. renders the word संस्कार by व्याकरणजन्या शुद्धिः । Here of course the word means more than that. सतत—Lasting for ever.

Sl. 20. नाम—is used here प्राकृत्ये 'as is well known' ; or it may have the sense of 'indeed, verily' as in मया नाम जितं or न नाम शरासनम् Vikra. प्रच्छन्नमुप्त—The comp. may be taken in two ways : प्रच्छन्नं यथा तथा मुप्तं very carefully protected; or प्रच्छन्नमुप्त एव मुप्तं च carefully concealed (from view) and protected. Cf. हतुर्वाति न गोचरं *supra* sl. 16. भोगकरी—contributing to pleasures. भोगान्करोतीति भोगकरी from भोग+कृ+टः (अ) added हंतौ,+ई; कृभो हेतुताच्छील्यानुलोम्येषु Pân. III. 2. 20. ट is attached to कृ in these senses ; यद्वास्की विद्या, श्राद्धकरः (ताच्छील्य), वचनकरः (आनुलोम्य); Sid. Kau. 'गुरुणां गुरुः the preceptor of preceptors, or the greatest of the great. For the gen. गुरुणाम् see Pân. II. 3. 41. (यत्तच्च निर्धारणम्) and A. G. § 89. The fem. of गुरु is गुरी or गुरुः । The rule is 'वेतो गुणवचनात्' । Pân. IV. 1. 44. स्वरसंयोगोपशब्द । Vart.—Adjectives of quality ending in ट not preceded by a conjunct consonant and except स्वर form their fem by adding ई optionally. See Gr. § 319. बन्धु—बध्नाति मनः स्नेहादिनेति बन्धुः । बन्धु+उ Un. I. 10 राजसु पूजिता—The construction is rather unidiomatic. The rule of Pân. is 'क्तस्य च वर्तमाने' II 3. 67 Past p. participles ending in त् when used in the sense of the present tense, are used with the gen ; राज्ञां मतः, बुद्धः, पूजितो वा । The loc. may be explained as विद्याप्रिकाणे, राजसु विषये पूजिता, or the whole may be taken as a comp. word meaning well (सु) respected (पूजिता) by kings. विद्याविहीनः पशुः—Comp. sl. 12, 13. Fig.—As there are many *rupakas* in this sl. the figure of speech is *Mūla'-rupaka*. A रूपक is defined as 'तद्रूपकमनेशो ब्रह्मणोपमेययोः—the identity of the उपमान and उपमेय is *Rupaka*

(i. e. when two things known to be quite different from each other are identified together to show their great resemblance to each other the fig. is *Rūpaka*).

Sl. 21. कश्चेन--is undoubtedly a better reading. The other reading वचनेन means 'why need conciliatory words' i. e. these are superfluous. क्रोधः--Anger itself is a great enemy as it causes much restlessness and worry to a man. ज्ञानि &c. -- Because the *dī'ya'das* are a fire that internally consumes. सुहृद्--सुहृद्वैरो निशानिभयोः । Pān. V. 4. 150. हृदय becomes हृत् after सु or दुर् when the sense is 'a friend or a foe'; अन्यत्र सुहृदः, दुर्हृदः । Sid. Kau. अनवद्या--न अवद्या (न वद्या अवद्या) अनवद्या blameless, commendable, and not अभिचाराशिव्या. व्रीडा-modesty. सुकविता --is used here in the sense of 'good power of composition, poetic genius. Cf. लोभनेश्वरगुणेन कि sl. 55. below.

Sl. 22. क्षाक्षिण्य--generosity, kindness. Cf. क्षाक्षिणां परिजने S'a. and क्षाक्षिण्यकृतेन Rag. I. 31. शास्त्र--शास्त्र्य भावः । This is to pay tit for tat. नयः - politic behaviour; a conduct of policy. आर्जवम् - कर्मार्जवः ; rectitude, straightforwardness. धूर्तता-cautionsness, shrewdness. लोकस्थिति - stability or preservation of social order.

Sl. 23. सिञ्चति वाचि सत्यम्--a curious phrase. It means 'causes men to be always truthful or veracious. सत्य-सति सायु, सत् + यत् । विद्याति brings about; lit. grants. प्रसादयति--purifies, enlightens. कथय -- Cf. the similar use of 'say' in English poetry. Cf. शूकपोति कुमारि विमलीकपोति चेतश्चिरंतनमयं शुशुकीकरोति । भतेषु किं च कर्णानां बहुलीकरोति संगः सतां किमु न मङ्गलमातनोति ॥ Bha'n'. Vil. I. 119 Also महाजनस्य संसर्गः कस्य नोन्नतिकारकः ; सतां हि संगः सकलं प्रसूते &c. Fig.--In the last line there is अर्थान्तरन्यास अलंकार. There is also दीपकालंकार (कारकरीपक) in the first three lines; सैव (सकृद्वृत्तिः) क्तिबासु बह्वीः कारकस्येति दीपकम् । When a case noun occurring once is connected with a plurality of verbs we have the (second kind of) दीपकालंकार.

Sl. 23. जयन्ति Glory to; veneration to (implied) सुकवि-

शोभने कृतं सुकृतं तदस्यास्तीति ; 'इनिः' । Pan. V. 2. 115; meritorious, whose works are good. रससिद्धाः—रसेषु सिद्धाः perfect or accomplished in the *Rasas* or sentiments, masters of poetic style. The *Rasas* are eight in number; viz. शृङ्गारवीर-करुणाक्रुतहास्यभयानकाः । श्रीभक्तसौदो च रसाः शान्तस्तु नवमः स्मृतः ॥ शान्त is also added. Some also add a tenth—वात्सल्य रस. The *Rasas* are more or less a necessary factor of every poetic composition. But according to Vis'wanātha they constitute the very essence of poetry (since he defines काव्य as वाक्यं रसात्मकं काव्यमयशःकाये-यशोरूपः कायः । काय is irregularly derived from चि, चीयतेऽस्मिन्नस्यादिकमिति, चीयते अज्ञादिनेति वा कायः । चि+घञ्, चस्य कः । Pan. III. 3 41. जरा fr. जृ+अङ्. Cf. कतिपयानिवेश-वर्तिनि जन्मजरामरणविह्वले जगति । कल्पान्तकोटिबन्धुः स्फुरति कवीनां यशः-प्रसरः ॥ Subhā.

Sl. 25. सूनुः—a son. सूपते इति । सुवः कित् इति नुः । Un. III. 85. सचरितः—well-behaved. सती—सती साध्वी पतिव्रता । Amara. प्रसादोन्मुख—उन्नतं मुखं यस्यासौ उन्मुखः प्रसादस्य उन्मुखः प्रसादोन्मुखः ready to favour, favourably disposed. अवदात-अवदायते स्मइति । from दे to purify &c. + क्तः कर्णि । refined, polished; hence elegant or beautiful with. विष्टपहारिन् —विष्टपं हरति तच्छीघ्रः । ताच्छील्ये णिनिः । habitually pleasing the world, joy of the world (Vishnu being the most popular deity). The fig. here is तुल्ययोगिता (and not दीपक) which is defined as नियतानां सकृद्धर्मः सा पुनस्तुल्ययोगिता । K. P.—a combination of several objects having the same attribute (here, acquisition of the various things mentioned) the objects being either all relevant or all irrelevant.

Sl. 26. संयमः—restraint over the mind (i.e. such a desire) काले—at the proper time, timely (charity) . शकत्या—is equivalent here to यथाशक्ति. युवति०—युवतिजनस्य कथास्तासु मूकभावः maintaining silence with regard to speaking about other peoples' wives. परेषां—is connected with युवति० by 'सापेक्षत्वेपि

गनकृत्वात् (when the connection is easily understood) समसः' ।
For a similar idea, cf अनिर्वर्जनीयं परकृष्टं नाम । S'a. V. युवाते
is fem. from युवन्, Pān. IV. I. 77. तृष्णास्त्रोतः--The idea recurs at
Vai. S'a. sl. 45. (आशा नाम नशी &c.). सामान्यः-सह मानेन वर्तते समानः ।
ततः स्वार्थे व्यञ्ज । See Vārt on Pān'. V. I. 121. Common to all
the s'āstras. अनुग्रहतविधिः--अनुग्रहतः शिथिलस्य whose application
(operation) is unobstructed i. e. never failing in producing the
desired effect. 'Which violates no rules or ordinances.' K. T.
Telang. श्रेयसाङ्ग--Blessings of all kinds.

Sl. 27. नीचैः--by low men, poor-spirited men, incapable of
sustained exertions. निकृष्टां ईं शोभां चिन्तयतीति नि+ई+चि+ङः ।
मन्त्राः--men of the 2nd class. Cf. Mudrārākṣhaśa Act. II.

Sl. 28. प्रिया--Agreeable and yet न्याय्या--न्यायादनेपेता not
departing from justice, just. वृत्तिः-- a course of conduct,
behaviour. मलिन--मल्लोऽस्यास्ति । मल्ल्+इन्च् अस्त्यर्थे । see Pān.
V. 2. 114 A dirty or foul deed. असन्तः &c.--Because
अनिष्टादिशोभापि न गतिर्जायते शुभा । उच्चैः स्थेयम्--Acting nobly,
keeping up one's dignity. Cf. S'is. IX. 5. पदमनुविधेयं &c.--
Tread, follow, in the foot-steps (of the great). उद्दिष्ट--is here used
for उपदिष्ट advised, dictated. असिधाराव्रतम्--Three meanings can
be assigned to this:-- (1) असिधारायां शयनमिव दुष्करं व्रतं the
vow of lying on the edge of a sword. Cf. कण्ठकव्रतशयनलीलायु
Ka'd. p. 369. ; (2) or as Malli. explains it (Rag. XIII. 67.)
युवा युवत्या सार्धं यन्मुग्धभर्तृवशाचरेत् । अन्तर्निवृत्तसंगः स्यादसिधारं व्रतं हि
तत् ॥ इति यादवः । इदं चासिधाराचक्रमण (moving on) तुल्यत्वादसि
धारव्रतमित्युक्तम् । or (3) according to 'some शयने मध्ये खड्गं निधाय
क्षीपुंसौ यत्र ब्रह्मचर्येण स्वपतस्तत् । or यत्रैकशयनस्यापि प्रमदा नोपभुज्यते ।
असिधाराव्रतं नाम वदन्ति मुनिपुंगवाः ॥ This explains the extreme
difficulty of the course of conduct marked out for themselves
by the good.

Sl. 29. An *Anyokti*. क्षाम--parched with; क्षे+कर्तरि क्तः । कृश--p.
p. of कृष् to be reduced. Pa'n. VIII. 2. 55. शिथिलप्रायः--Almost

full of wrinkles, or decayed. *N. B.* At the end of a comp. प्राय may be translated by (1) for the most part, almost; as मृतप्रायः; (2) abounding or rich in, full of; as शालिप्रायो देशः; and (3) like, resembling; as वर्षशतप्रायं दिनम्. विपन्नरीधितिः—विपन्ना रीधितिर्यस्य । रीधिति means तेजस् lustre, fire; hence vigour, energy.

मत्तेभेन्द्र &c.—मत्ताः intoxicated, furious च ते इभेन्द्राः तेषां विभिन्ना ये कुम्भाः तेषां कण्डलः a mouthful of flesh तस्य मांसः स एव एकः तस्मिन्बद्धा स्पृहा येन whose desire is fixed solely on eating &c. मानमहताम्—माने मानेन वा महान्तः great in self-repect or honour अभेसरः—अग्रमग्रेणाग्रे वा सरतीति अभेसरः । सूत्रेऽग्रे इति एदन्त-स्वमपि निपात्यते । कथं तर्हि 'यूयं तद्वसरगर्वितकृष्णसारम्' (Rag. IX. 55) इति । बाहलकादिति हरदत्तः । Sid. Kau. केसरिन्—केसरः अस्या-स्तीति; as applied to the pollen of flowers both, केसर and केशर are correct; but as applied to the mane of a lion केसर is the only correct form. Hence केसरिन् is the only correct form and not केशरिन् when meaning a lion (as written in some lexicons).

Sl. 30. निर्मांस- The word मांस is curiously derived in Manu Sm. V. 55—मांस भक्षयिताऽमुत्र यस्य मांसमिहावम्यदम् । एतन्मांसस्य मांसस्य प्रवदन्ति मनीषिणः ॥ सिंहः—हिनस्तीति, a word of the वृषोदरादि class; सिंहो वर्णविपर्ययात् । Sid. Kau. सत्त्वानुरूपं worthy of, in keeping with one's greatness or magnanimity of heart; inherent disposition or character (according to Malli; see Com. on Rag. VI. 21.) Fig.—*Artha'ntaranyā'sa*. For the idea Comp. जडरज्जलनज्जलताप्यगतशङ्का समागतापि पुरः । करिणामरिणा हरिणा हरिणाली हन्यतां नु कथम् ॥ Bhā. Vi. 1 49.

Sl. 31. अधश्चरणाक्पातम्—(1) He falls down on his knees (2) falls at the feet (of another.). Both the senses seem to be intended. पिण्डद—the giver of food गजपुंगवः—पुंगव at the end of a comp. indicates excellence; compare the similar use of such words as कृषभ, कुंजर &c. See Amara, III. 1. 59.

धीरम्—with patience or seriousness. चाटुशतेः—with hundreds of cajoling expressions or words of coaxing (addressed to him.). An *Anyokti* (a kind of *Aprastutapras'amsa*.)

Sl. 32. परिवर्तिनि—Rotating, revolving:—an idea that fits in well with *Samsāra* which means 'that in which the soul passes from one corporeal existence to another. मृतः को वा न जायते—'who indeed being dead is not born again. This is the sense in which the late Mr. Telang. seems to take this passage. It seems however simpler to construe it as कः न मृतः को वा न जायते 'who is not born and who is not dead: birth and death are the necessary conditions through which every one must pass. Cf. 'जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च' Bg. II. 27, समुत्थाने elevation, eminence, a rise in status.

Sl. 33. द्वयी—द्वौ अवयवौ यस्याः । twofold 'संख्याया अवयवे तयश्च द्विविध्यां तयस्यायुता । Pa'n. V. 2. 42, 43.—अय is optionally substituted for तय in the case of द्वि or त्रि; द्वितयं, त्रितयं, चतुष्टयम्. मनस्विन्—प्रशस्तं मनः अस्यास्तीति. noble-minded, high-souled 'The other reading द्वे गती स्तः &c. means: There are two courses (of action) for &c. मूर्ध्नि वा &c.—(1) stands at the head of all; (2) stands on the head &c. For the idea expressed here comp. नैसर्गिकी सुरभिः कुसुमस्य सिद्धा मूर्ध्नि स्थितिर्न परपौरवताडनानि ॥ Uttar. विशीर्येत—A high-minded man rather than occupy low position retires from society and leads a secluded life. Fig, *Upama*).

Sl. 34. बृहस्पति—from बृहस् speech+पति the lord of; here the planet Jupiter. तद्बृहतोः करपत्योश्चोरदेवतयोः सुहृत्लापश्च' Va'rt. on Pan, VI. I. 157. स् is substituted for the final of बृहत् and तत् when followed by पति and कर and the sense is a particular deity and a thief respectively; so तत्+कर=तस्कर. संभाविताः—well respected or esteemed i. e. of middle size.

विशेषः—विशेष्यत इति विशेषः unusual, uncommon; विशेषः विक्रमः

विशेष० तत्र हविः यस्य bent on performing deeds of unusual valour. वैद्यते A denom. from वैर meaning वैरं करोति; derived with the aff. क्यङ् by the rule शङ्खैरकलहाभकम्बमेवेभ्यः कारणे Pa'n III. 1. 17, भास्वरौ brilliant. भ्रान्तः---४. 1. revolving. कर्तरि क्तः by गत्यर्थाकर्मक &c. Pa'n. III. 4. 72. पर्वन्--The time of new or full moon (opposition or conjunction). शीर्षावशेषीकृतः--शीर्षमवशेषः यस्य शीर्षावशेषः । अशीर्षावशेषः शीर्षावशेषः सम्पद्यमानः कृतः शीर्षावशेषीकृतः This refers to the severance of the demon's head at the time when the nectar that was churned out of the ocean was served to the gods, and Ra'hu attempted to drink it by joining their line. The sun and the moon informed Vishnu of the fraud, whereupon that Deity severed his head with his discus. But as the demon had tasted a little quantity of *amṛta* the head lived and is supposed to wreak its vengeance on the two luminaries. See Mat. Pu. Adh. II. 5. 13. 16.

Sl. 35. फणाकृतक--The flat surface of (extensive board formed by) his hoods. Comp. Mat. Pa. CCLIX. 7 मध्येपृष्ठम्--on the back. Avy. Comp. This form is less common though by no means very rare; comp. Bv. I. 60; Nai. III. 40; S'is. III. 70, VII. 32 and 70, Bhatti V. 4. पारे मध्ये. पृष्ठया वा । Pa'n. II. 1. 18. The words पार and मध्य are optionally compounded with a noun in the gen. case into an Avy., the final अ of these being irregularly (निपातनात्-एङन्तत्वं चानयोर्निपात्यते 1 Sid. Kau.) changed to ए; optionally there is the Gen. Tat.); e. g. पारेगङ्गात्. मध्येगङ्गात्. When the last word has the sense of the loc. the final may be changed to अम् as here, the sense being पृष्ठस्य मध्ये. See Gr. § 274. क्रोडाधीनं--क्रोड properly means the bosom (भुजान्तर see Amara. II. 77); hence a portion, a corner of the ocean's surface क्रोडेअधि क्रोडाधीनं Loc. Tat. The Tad. aff. ख (ईन) is necessarily added to a Tat. ending in अधि by Pa'n. V. 4. 7. अनादरात् with but scanty regard. The ocean seems to take but little notice of the Tortoise

with his immense body. For the story see Mat. Pu. Chap. COXLIX. 26; 27. अहह expresses here 'wonder, astonishment.' (अद्भुते). निःसीमानः—न विद्यते सीमा यासाम्. The fem. of निःसीमन् is formed in three ways, so the other forms of the pl. are निःसीमाः and निःसीम्यः; see बहुराजन् Gr. § 326. The fig. is *artha'ntaranya'sa* (confirming the general proposition about the magnanimity of the actions of the great by the particular instance of the sea.

Sl. 36. मघवन्—Indra. The word here may be मघवन् or मघवत्; मघवत् पूज्यते इति मघवा or—वान्. The former is derived by 'श्वन्नुक्षन् Un. I. 159; the latter by 'मघवा बहुलम्' Pa'u. VI. 4-128. तुषारद्वेः सूनुः—Maina'ka, son of Hima'laya and Menā. Cf. असून सा नागवधूपभोग्यं मैनाकमम्भोनिविबद्धसरयम् । कुक्षेपि पक्षच्छि-
दि वृक्षश्चाववेदनाज्ञं कुक्षिशक्षतानाम् Kum. I. 20. Allusion--formerly the mountains had wings with which they flew about and grew very troublesome. To stop the evil Indra lopped off their wings with his thunderbolt when hundreds of them flew to the sea for protection. Only Maina'ka escaped the fate which overtook others. For this legend, see Ra'ma'. Sun. K. Adh. I. 115-119. For the physical explanation, see Notes on Rag. I. 68. Mark the use of the word उचित here. In the construction of वरम्- न च or न पुनः, such a word is not usual, its signification being implied in the construction itself. Mr. Telang's note.

Sl. 37. यत्-तत्-- since then; in as much as- पदैः स्पृष्टः— (1) touched with the rays; (2) with feet. तेजस्वी—of pre-eminent valour; विन् showing excess (भूमन्) 'अस्मायामेयासजो विनिः Pān V. 2. 121. निकृति—insult. Cf. मयूखैरभ्यन्तं तपति यदि देवो दिनकरः । किमग्रेयभावा निकृति इव तेजांसि वमति ॥ Utt. VI. 14; also पुरःसरा धामवतां यशोधनाः सुदुःसहं प्राप्य निकारमीदृशम् । भवादृशाश्चेदधिकुर्वते रतिं निराश्रया हन्त इता मनस्विता ॥ Kir. I. 43. where निकार is the same as निकृति. Cf. also III. 44. V. l. विकृति which nearly means the

same thing. It properly means 'change, agitation;' hence what causes such agitation, offence, injury. Fig. कृष्टान्ते.

Sl. 38. मङ्गलिनः—मङ्गेन मलिनैः कपोलभित्ती येषां तेषु । प्रशस्तौ कपोलौ कपोलभित्ती (wall-like) excellent cheeks; the excellence consisting in their breadth or massiveness. 'मल्लिकोद्धमिषाः स्युः प्रकाण्ड-स्यलभित्तयः' *Gunaratanmahodadhi* quoted by Malli. in his com. on Rag. V. 43. Or this may mean 'the temples and cheeks. भित्ति properly means a wall, fr. भिच् to separate; a wall separates two rooms, hence any thing that separates, distinguishes (used at the end of a Karm. Comp.). प्रकृति—'nature,' a permanent trait in one's character; opp. to विकृते. Comp. sl. 52, last line. For the idea comp. Kālidāsa—तेजसां हि न वयः समीक्ष्यते Rag. XI. 1. and तेजसा सह जातानां वयः कुत्रोपयुज्यते ।

Sl. 39. जातिर्यावु &c.—The idea of the sl. is that all these qualities sink into utter insignificance when compared to money. If one has money these are nothing to him. Comp. sl. 41. अभिजनः—nobility of birth. Cf. Māl. Mād. II. 13. S'a. IV. 18. शौर्ये वैरिणि—Bravery is said here to be an enemy as it often proves an obstacle to earning money. A brave man can never stoop to such mean acts as it sometimes becomes necessary for a seeker of wealth to perform.

Sl. 40. इन्द्रियाणि—इन्द्रिय is peculiarly derived by Pān. (V. 2. 93.) इन्द्रियमिन्द्रलिङ्गमिन्द्रवृष्टमिन्द्रसृष्टमिन्द्रजुष्टमिन्द्रइक्षमिति वा ॥ इन्द्र is the Soul, the lord of the body. It is thus explained by Vānan—इन्द्रस्य लिङ्गमिन्द्रियम् । इन्द्र आत्मा स चक्षुरादिना करणेनानुमीयते । नाकर्तृकं करणमस्ति । इन्द्रेण वृष्टमात्मना वृष्टमित्यर्थः । इन्द्रेण सृष्टमात्मनासृष्टम् । तत्कृतेन शुभाशुभकर्मणोत्पन्नमिति कृत्वा । इन्द्रेण जुष्टमात्मना सेवितम् । तद्द्वारेण विज्ञानोत्पादनात् ॥ इन्द्रेण इक्षमात्मना विषयेभ्यो वयाययं ग्रहणाय । Also. इन्द्रेणात्मना दुर्जयम् । Bhattoji. There are two kinds of *Indriyas*, *Jna'nendriyas* and *Karmendriyas*, thus given by Manu—द्यौर्न स्वकचक्षुषी जिह्वा नासिका चैव पञ्चमी । पादूपस्थं हस्तपादं वाक् चैव दशमी स्मृता ॥ मनस् is the eleventh organ of sense

which is internal. In the Vedānta मनस्, बुद्धि, अहंकार and चित्त are said to be the four internal organs. According to some these are the different faculties constituting the mind or अन्तःकरण. Others add अन्तःकरण to the list making up a पञ्चक. बुद्धि is evidently used here for the mind and not in the sense of the Vedāntins. अप्रतिहत—unrepulsed, in full (un-impaired) vigour. वचनम्—power of speech. अर्योऽस्मन्—Comp. वित्तञ्च उवाच Pt. II; शौर्योऽस्मन् Mv. अन्यः &c— becomes quite a changed man (in as much as he is differently treated by the world at large); see the next sl.

Sl. 41. कुलीनः—कुले जातः nobly born; कुल+खः (ईन). Cf. for the ideas contained in the three slokas 39–41 the well known *Su-bha'shita* यस्यार्यास्तस्य मित्राणि यस्यार्यास्तस्य बान्धवाः । यस्यार्याः स पुमान् लोकं यस्यार्याः स च पाण्डितः ॥ Also धनमर्जय काकुत्स्थ धनमूलमिदं जगत् । अन्तरं नैव पश्यामि निर्धनस्य मृतस्य च ॥ ब्रह्मज्ञोऽपि नरः पूज्यो यस्यास्ति त्रिपुलं धनम् । शशिना नृत्यवंशोऽपि निर्धनः परिभूयते ॥ Fig. Kāvyaṅga सर्वे गुणाः काञ्चनमाश्रयन्ते explaining the reason of a wealthy man being considered कुलीन &c.

Sl. 42. दौर्मन्यात् बुद्धे मन्त्री यस्य स दुर्मन्त्री तस्य भावः । Cf. Subhā. 'दुर्मन्त्री राज्यनाशाय.' संगः—attachment to worldly objects, association with men. विप्रः—जन्मना ब्राह्मणो ज्ञेयः संस्कारोर्द्ध्व उच्यते । विद्यया यानि विप्रस्य त्रिभिः शोचिष्य उच्यते ॥ कुतनयः—कुत्सितः तनयः । तनोति कुलमिति तनयः from तन्+करन् (अय). खरोपासन—propitiating a wicked man. In doing this one is likely by habit to lose his good disposition. अनय—impudence, impolitic conduct त्यागप्रमाद—carelessness or indiscretion (not exercising prudence and judgment) in expenditure, including charity is evidently a better reading than त्यागात् &c. where त्याग means 'liberality, giving away' Fig. नृत्ययोगिता-विनश्यति indicating the common attribute.

Sl. 43. गतिः—passage out; money goes out in these three ways. यो &c. The language here is rather condensed. वित्तस्य ought to be supplied from the first line after तस्य which means 'his' answering to वः.

Sl. 44. शाणिहीनः—Cut or polished on a polishing stone. हेतिनिहत—forcibly struck i. e. wounded with weapons. मदक्षीणः—मदेन क्षीणः Inst. Tat.; reduced by the flow of rut. Here क्षीण has the same meaning as इलक्ष्य (thin, which is a mark of beauty). This is preferable to क्षीणमदः which is a Bah. and implies the cessation of the flow of rut, and therefore the poet uses the rather unusual Inst. Tat. इयान०—इयानानि पुग्निनानि यासां Bah.; इयान from इयै to become dry or thick+क्तः shrunk. Cf. शनैः इयानिभूताः सितजलधरच्छेदपुच्छिनाः । + + + नभस्तः स्वन्दन्ते सरित इव शीघ्रा दशदिशः ॥ Mud. III. 7. As the floods subside in autumn the rivers shrink back into their proper beds and look beautiful with their pellucid waters. Cf. वनस्पतीनां सरसां नदीनां . . . श्रियं दधानां चरदं ददर्श । Bhatti. II. 1. Also Rag. IV. 19, 21.

कलाशेषः—(एका) कला एव शेषो यस्य सः । Such a moon is considered not only beautiful but also an object of reverence. Cf. पर्यायपीतस्य सुरैर्हिमांशोः कलाक्षयः श्लाघ्यतरो हि वृद्धेः । Rag. V. 16. प्रणमन्त्यनपायमुत्थितं प्रतिपच्चन्द्रमिव प्रजा नृपम् । Kir. II. 11. तनिमन्—An abs. noun from तनु. The aff. इमनिच् (इमन्) is optionally added to form abstract nouns to पृथु, मृदु, महत्, पटु, लघु &c. 'पृथुनादिभ्य इमनिच्' Pa'n V. 1. 122. अर्थि—as Chārudatta, the hero of the Mrch.; and not in vices.

Fig. *Dipaka*, as the common attribute शोभा is mentioned once with regard to 'जनाः' which is प्रकृत (matter in hand) with respect to मणि &c. which are अप्रस्तुत. 'सकृत्तिष्ठु धर्मस्य प्रकृताप्रकृतात्मनाम् (कीटकं) K. P. x.

Sl. 45. परिक्षीणः—Reduced in circumstances every way (परि), completely poverty-stricken. प्रसृति—properly means the palm hollowed; hence by *Lakshana* what is contained therein; also a measure equal to two *palas*. स्पृहयति—स्पृह् governs the dat. See Pān. I. 4. 56. संपूर्णः full of *sc.* wealth. opp. to परिक्षीणः. Mark the force of the prepositions परि and सम्. कलयति—a verb

capable of a very large number of meanings according to context; here, thinks, considers. *तुजसनाम् तुजेन समम्*.

अतः—hence; *i. e.* because of the fact mentioned above. *अनेकान्तत्वं*—The state of having no fixity, variability. *न एकान्तमनेकान्तं तस्य भावः* : construe *अर्थेषु गुरुषुतया* *अनेकान्त्यात् धानेनानवस्था* &c.

Sl. 46. *दुःश्लासि*—Desiderative of *दृह*: although a *द्विकर्मक* root it is here used with only one object. *क्षितिधेनुम्*—a Karm. The Fig. here is *रूपक*. *तेन*—equivalent to *तर्हि*. *अद्य* seems to have been used here in a wider sense:—now, at present. This verse gives a very sound advice to princes to secure the prosperity of their states. The last three lines contain an *उपमा* and the metaphor of the first has not been kept up.

Sl. 47. *हिंसा*—murderous, cruel, bloody. From *हिंस*+*र* added *ताच्छील्ये* by '*नमिकम्पि* &c.' *Pān. III. 2. 147*. *अर्थपरा*—with an eye solely to wealth; greedy. *वशम्य*—liberal, munificent. *नित्य* may be taken either as *adj.* or *adv.* in the dissolution of the comps. *नित्यव्यया* and *प्रचुनित्यधनागमा*. The fig. is *उपमा*.

Sl. 48. *आज्ञा*—*आज्ञाकरत्वम्*, power to enforce command. *Rā-marshi* considers the word *ब्राह्मणानाम्* to be an *उपलक्षण* *i. e.* as including all people. The *Brāhmanas* are specially mentioned as most deserving help and protection, their priestly avocation making it impossible for them to defend themselves. *येषां एते षड्गुणान् प्रवृत्ताः*—with whom these six qualities have no prevalence *i. e.* who do not possess them. *पार्थिवोपाश्रय*—taking shelter with a king *i. e.* becoming a royal favourite.

Sl. 49. *निजभालगृहलिखितम्*—*भालगृह* पट्टः (also *n.*) *तस्मिन्*; *निजभालगृहे लिखितम्* *महस्थले*—*मह* is the waterless tract now known as *Ma'rwa'r*. *त्रियन्तेऽस्मिन् भूतानि जलाभावाद् इति महः*; *fr. मृ+उ Un.* I. 7. *मेरौ*—on the mountain *Meru*, which according to the *Purāṇas* is made up of gold and jewels. It is the loftiest

mountain on earth and the centre round which the whole firmament revolves. कृपणां वृत्तिं मा कृथाः—do not show yourself as being in an abject condition. The last line shows that on the *capacity* of man depends his fortune, and it should be rightly understood to counteract the effect of the first which is fatalistic. The fig. is दृष्टान्त. See sl. 57.

Sl. 50 गोचर—moving within the range of the senses (गो); hence, known. कार्यशोक्तिः—abject supplication. The fig. here is अप्रस्तुतप्रशंसा. Some liberal person is addressed with these words which apparently refer to the cloud. अप्रस्तुतप्रशंसा is thus defined:—अप्रस्तुतप्रशंसा सा या सैव प्रस्तुताभ्या K. P. x.

Sl. 51—सावधानमनसा—with close or assiduous attention. कुतश्चाः—such, referring to चातकाचार in the above s'loka. Although the s'lokas are quite unconnected with each other still the poet allows the ellipsis to remain because it is so easy to supply it. केचित् - - - केचित्—some... others. यं यं पश्यति तस्य तस्य पुरतः—before every one that you see. The fig. is अप्रस्तुतप्रशंसा here.

Sl. 52. अकारणविग्रहः—अविद्यमान कारणं यया स्यात्तया विग्रहः अकारण causeless strife, unprovoked quarrel. इदम् refers to each of the nominatives foregoing.

Sl. 53. Every serpent of a particular species is supposed to have in its crest a jewel which shines by night. 'The verse is attributed to Cha'nakya. See Kavyasangraha p. 293. and S'a'rngadhara p. 63.' Telang. The fig. is दृष्टान्त by साधर्म्य. There is however a mixture of वस्तुप्रतिबस्तुभाव also.

Sl. 54. The language here is somewhat condensed. गुणः, वृज्जनेः and गम्यते have to be supplied with every clause; हीमति यः हीरूपः गुणः स जाड्यमिति गम्यते &c. व्रति रुचिर्यस्य one who likes to stick fast to religious observances. कैतव—is derived from कितव. मुनि—ordinarily means मननशील (from मन् + इन्, the अ being changed to इ by Un. IV. 123) one given to contemplation; hence

here a man of *réserve*, one who keeps silence. 'शर्चयनो मुनिः' Amara For its Vedāntic meaning see, Bg. II. 56. मुखरता—मुखरस्य भावः । निन्दितं मुखरस्य विद्यते मुखरः । The possessive aff. र here implies censure. नाम is used here संभाव्ये i. e. to express possibility; or in the sense of 'indeed.'

Sl, 55. लोभ—is regarded as the greatest of all evils, being the origin of most of them. Cf. 'लोभः पापस्य कारणम्' H. I. 27. लोभः स्वल्पोपि तान् (अखिलान् गुणान्) हन्ति श्विनं रूपमिवोक्षितम् ॥ Bhāg. P. अगुज—Here the नम् shows विरोध or opposition. अनेः—The other reading घनैः yields a better sense and ought to have been preferred. Bhartṛhari considers *Vidyā* as the best treasure. Cf. Sl. 16, 20, 21, and 103. अपयशः— Cf. संभावितस्य चाकीर्तिमरणादतिरिच्यते । Bg. II. 34. 'न भीतो-मरणास्मि केवलं दूषितं वयः', Mr̥chh.

Sl. 56. दिवस०—दिवसेन (Inst हेतौ) धूसरः rendered pale by (the overpowering light of) day. अनक्षरम्—अवद्यमानमक्षरं यच्च तत् । Nan. Bah. स्वाकृतेः— सुदुः आकृतिर्यस्य तस्य । Cf. 'unlettered, illiterate' in English. Want of learning becomes a disgrace more marked in such a case. सततदुर्गतः—Here the word सतत is to be emphasised. नृपाङ्गण—Both अङ्गण and अङ्गण are correct and used by classical writers. The change of न to ङ is explained by referring it to the पृषोदरादि group.—गतः खलः—a wicked man gone to the courtyard of a king's palace. This may also be metaphorical—who has curried royal favour This sl. is quoted in the K. P. as an instance of the fig. समुच्चय. अत्र शशिनि धूसरे शल्ये शल्यान्तरापीति शोभनाशोभनयोगः (of causes which are partly agreeable and partly otherwise.). It is defined as—तस्मिन्निहेतावेकस्मिन्यत्रान्यत्सत्करं भवेत् । समुच्चयोऽसौ । Here the moon alone obscured by day is sufficient to become a *s'alya* (sore affliction) and yet others are mentioned.

Sl 57. होतारम् Here the word is used in its genera

sense; any sacrificer (comp. या च होत्री S'a. I.) and has nothing to do with the priest of that name at a great sacrifice
 पुनः—Not pre. p. as the root is always Par., but formed with the aff. चानश्; see note on जीवमानः sl. 12. पावकः—
 पुनातीति, fire; पू+ण्वल् (अक). The fig. is दृष्टान्त which is thus defined—दृष्टान्तः पुनरेतेषां (उपमानोपमेयसाधर्म्याणां) सर्वेषां प्रति-
 विम्बनम्। K. P. x.

Sl. 58 चादुलः—also used as चदुल (from चादु+ल (लच्) a possessive affix added to the words of the सिध्मादि class see Pa'n. V. 2. 97.); garrulous, officious. अग्रगल्भ—timid. For the meaning of प्रगल्भ cf. 'पुंवत् प्रगल्भा प्रतिहाररक्षी' Rag. VI. 20. अभिजातः—noble-born, polite in behaviour, courteous. अगम्यः—difficult to obtain success in; difficult properly to carry out. The other reading वातुलः for चादुलः avoids repetition, the meaning in that case being 'delirious'; but when we look to what the common parlance is in this connection, the reading does not seem to be preferable.

Sl. 59. उद्गा०—उद्गासिताः अलिङ्गाः खलया येन स उद्गा०, तस्य; Bah.; of one that has brightened all wicked men, i. e. who has brought credit to the whole class. विगुल्लङ्ग—(गुल्लङ्गायाः विगुल्लङ्गः) unbridled; one that has been let loose as it were. प्राग्जात &c. प्राग्जाता (पश्चात्) विस्मृता प्राग्जातविस्मृताः कर्मभिः वृत्तिः कर्मजातः; प्राग्जातविस्मृता निजा अयमा कर्मवृत्तिः येन. With the reading विस्मृत for विस्मृता the sense is—'whose indulgence in wicked conduct commenced before is now developed.'—Telang.

Sl. 60. This verse very cleverly describes friendship as we find it in the world. Insincere friendship shows at its highest at the very beginning, but gradually vanishes and is compared to the shadow in the morning which is longest at sunrise, and goes on contracting till noon. A good man's friendship however is hardly perceptible like the mid-day shadow but goes on steadily increasing.

गुर्वी—Fem. of गुरु; also गुरु; see note on Sl. 20. दिनस्य—to be

connected with पूर्वार्थ &c. by what is called एकदेशी अन्वय like देशतत्त्व गुहकुतम्; see note on परेशं Sl. 23. The fig. is उपमा.

Sl. 61. तृण--&c.—तृणजडतन्त्रोऽयं a Dvandva. संसर्गिः विदिता वृत्ति-
ब्रह्मे तृणं वृत्तयः, ते याम्. Bah. निष्कारण—those that are *causelessly*
enemies; निष्कारणं वैरिणः। The fig. of speech here is यथासंख्य
which is defined as 'यथासंख्यं क्रमेणैव क्रमिकाणां सन्वयः' K. P. x.
Haro लुप्तक, धीवर and विशुत are mentioned as the respective
enemies of मृग, मीन and सज्जन.

Sl. 62. वरतनं—close application, strong attachment. खने सं-
सर्गमुक्तिः—There is also एकदेशी अन्वय here; खने यः संसर्गः तस्मात्
मुक्तिः। We have preferred the sing. to the plural as it
keeps up the uniformity of construction with regard to
the use of the sing. throughout.

Sl. 63. वाक्पटुता—cleverness in speech, command over
language, eloquence. व्यतनं श्रुतो—From the way in which
the study of the Velas is frequently referred to in these
Satakas we may infer that Bhartṛhari was not a
Buddhist. Cf. sl. 65, 67; see Introduction

Sl. 64. संख्य means आग्र according to the commentary and the
Vis'vakosha; the word also means haste, but this sense is not
acceptable here. निरभिभव—निर्गतः अभिभवः (insult, contempt)
यस्मात् तादृशः सारः essence gist यासां तादृश्यः। conversation about
others without meaning the least offence; even the pith of which
is free from disrespect to others. अस्तिधाराव्रतम्—the vow of
standing on the edge of a sword; also explained otherwise as
the practice of continence even in the company of a young
wife. See notes on Sl. 28. This Sl. is quoted in the Kuvalaya-
nanda as an instance of समुच्चयालंकार, with some variations.

Sl. 65. द्यागः—charity. भ्लाद्यः—some take this with द्याग as
well as with the nominatives following it, with the necessary
change of gender. विजयि—विजयेते तच्छ्रीलो विजयिनी ever victo-
rious; तौ चतौ भुजौ च &c. Some separate विजयि making it an adj. to

वीर्यम्. हृदि-Loc. sing. of हृदय which optionally becomes हृद् from the acc. plural. हृद् also occurs as a word by itself. 'स्वान्तं हृन्मानसं मनः'. Anura. श्रुतम्--Holy knowledge; or knowledge in general. The fig. is विभावना since there is the manifestation of the effect मण्डन although its cause ऐश्वर्य has been denied; क्रियायाः [हेतोः] प्रतिषेधेन फलव्यक्तिविभावना । K. P. x.

Sl. 66. महाशैलः &c.—शिखानां संघात. शिखासंघातामहंभासौ शैलश्च महाशैलः तस्य शिखासंघातः like a dense (सं) line (घात) of rocks &c. The fig. here is उपमा, वद् the simile-expressing word being omitted in the compound उपपदोपमेयम्. For a similar idea see sl. 63.

Sl. 67. नामापि न ज्ञायते—even its name is not known there, i. e. no trace of it is left. मुक्ताकारतया—by reason of its possessing the form of a pearl. स्वात्यान्—In Swatī i. e. when the sun is in conjunction with the constellation Svātī. It is supposed that at the time of the sun coming in conjunction with this constellation the pearl-shells burst open and the rain-drops that they receive into their cavity form pearls; see Varāhamihira XV 13. Cf. पानविशेषे न्यस्तं गुमान्तरं व्रजति शिल्पनाथातुः । अजनिव समुद्रशुक्लौ मुक्ताकलतां पयोदस्य ॥ Māl. I. 6. सन्मौक्तिकम्—A pearl of first water; सत् is evidently preferable to तत्. अयम् &c.—अयमयमयमय उत्तमश्च अयम् माः तद्गुणं गुणायस्य । अयमेत—Since this verb is repeated a strict rhetorician would detect in this कथितवद्गौर (the fault of repeating a word with the same meaning). The fig. is अर्थान्तरन्यासः.

Sl. 68. Some take एव with भर्तुः, but that is not good; the construction should be यद्गुरुर्दत्तमेच्छति तत्कन्यम् meaning 'she that wishes good only to befall her husband deserves to be called 'wife.' कन्यम् Mark the gender of this word which is neu.; the gender of Sanskrit words in some cases is quite arbitrary as remarked by Pān.—लिङ्गमविध्यं

लोकप्रियत्वालिङ्गस्य । *Cf.* the word *सः* which is *masc.*, and is always used in the plural.

Sl. 69. नम्रत्वेनोन्नतः—rising to greatness by humility. *ख्य-
पयन्तः*—pres. p. from the causal of *ख्या*. Their appreciation of
other people's merits is in itself a sign of their possessing merits.
विततः—अतिशयेन पृथक् पृथक् आरम्भाः पृथुतरारम्भाः, महद्दृष्ट्यानी-
त्यर्थः तेषु विततः प्रयत्नः यैः ते. *आक्षेपः*—आक्षेपागं यानि रूक्षाणि अक्षराणि
तेर्युक्तराणि मुखानि वेषां तान् आक्षेपः मुखान्. साध्वर्चस्य-आध्वर्चसहिताध्वर्च-
(चरितम्) येनान् ते. Contemptuous silence is the best treatment
for a calumniator. The fig. here is *विरोधाभासः*.

Sl. 70. भूरिचिह्नम्बनः—hanging very low. *अनुद्धताः*—Not
haughty. *सम्पद्विभिः*—with the acquisition of wealth. This sl. occurs
in the S'a. Act. V. The figures in this sl. according to
Ra'ghavabhatta are *क्रियाशीपकः*, *मालाप्रतिवस्तूपमा* (*विनयस्य साधारण-
धर्मस्य नम्ररूपचिह्नम्बनमुद्धतशब्देनोक्तेः*), *अप्रस्तुतप्रशंसा* and *अर्थान्तरन्यासः*
(*स्वभाव इत्यादिस्तु दिशश्चानुशासनेऽर्थान्तरन्यासः*).

Sl. 71. *Cf.* sl. 65. *supra*. The fig. here is *परिसंख्या* as the
S'astras &c. are specially mentioned as imparting beauty to
the ear &c. to the exclusion of the ear-ornaments &c. It
is thus defined *किञ्चित्पृष्ठमपृष्ठं वा कथितं यस्य कल्पते । तादृगन्यस्य पोहाय
परिसंख्या तु सा स्मृता* ॥ K. P. x.

Sl. 72. *पपात्*—The abl. by 'वारणार्थानामीप्सितः' Pān. I. 4.
27. That from which a person is warded off is put in the
abl. case. *हिताय योजयते*—may mean (1) *हितं साधयितुं* (*हितकरे
कर्तृणि*) निश्च प्रवर्तयति urges (his friend) to apply himself to as
work beneficial to him; or (2) *आत्मानं योजयते* sets himself
about the accomplishment of his friend's good. The dat. if
to be explained by 'क्रियार्थोपपत्त्यश्च कर्तृणि स्थानिनः' Pān. II.
3. 14. When an infinitive of purpose is not actually used
in a sentence its object is put in the dat. case; *फलेभ्यो याति*,
फलमाश्नुते यातीत्यर्थः Sid. Kau.

Sl. 73. *विकची करोति*—causes to bloom, opens. A denom. verb.

derived from विकच with the aff. चि (०). विकच-विगतः कचः (fold) अस्मात्; full blown or expanded. प्रकुल्लोत्फुल्लसंकुल्ल-व्याकोशविकचस्फुटाः' Amara. कैव-^१a white lotus. Like कुमुद it is a lotus blooming at moon-rise. नान्यथैव---to be taken with all the three—^२शिवर, चन्द्र and जलर. अभियोग---application, resolutely setting oneself about. Fig. Artha'ntaranya'sa.

Sl. 74. परार्थं०—परेषामर्थे घटयन्तीति परार्थवटकाः । उद्यमभूतः—उद्यमं विभ्रतीति; सोद्यमाः इत्यर्थः । स्वार्थान्निरावेन—विरोधसमाधायः अविरोधः; स्वार्थेन अविरोधः, तेन *i. e.* without sacrificing their own good. स्वार्थं—*i. e.* स्वार्थे साधयितुम्. See note on हिताय sl. 72.

Sl. 75. उन्ननस्—eager, तेन जलेन युक्तम्—reunited with the same water. शाम्यति—becomes calm, settles down. The stanza draws a very nice moral lesson from a common occurrence in the kitchen. The milk on being well heated begins to boil over, but if water is added to it, it settles down. The fig. is अर्थान्तरन्यासः; there is also काव्यचिह्न.

Sl. 76. केशव or विष्णु is described as lying in the ocean, and so he is called जलशायी (Amara.) and क्षीराब्धिनिवासी. तक्षीयद्विगम्—Of Kes'va's enemies the demons. शरंगार्थिनां &c.—chains of mountains seeking shelter (*sc.* from the wrath of Indra). See note on sl. 36. संवर्तकैः with the fires that destroy the world at the end of the creation. The commentator Ra'marshi gives to this word the sense सकलजलचरजीवविशेषः in addition, but this is quite obscure. For वडवानल see Matsya Pura'ṇa CLXXIV. 49. *et seq.*

This may be looked upon as an instance of अप्रस्तुतप्रशंसा the अप्रस्तुत being not directly mentioned.

Sl 77. In line 3 the Nirṇayasagar Edition reads प्रख्यापय for प्रख्याय which will only suit with the reading प्रश्रयम् for स्नानं गुणारः; as it stands however it is entirely objectionable.

Sl. 78. पुण्यवीरूषपूर्णाः—full of nectarious holiness or holy

nectar. पुण्यमेव पिबूँ तेन पूर्णः। पर्वतीकृष्य-magnifying to the size of a mountain, making much of. किञ्चन्तः—some, few, rare. Mr. Telang compares with this the use of कश्चित् in Bhag. VII. 3. एतेन वाचा कर्मणा च सर्वे समुपकारवन्त इत्यर्थः। Rāmarshi.

Sl. 79. हेमगिरि the mountain of gold, मेरु. रजताद्रिः—Kailāśa being white (on account of being covered with snow) is considered to be a mountain of silver. अथ &c.—The trees on other mountains are the same that they are, they are not changed into sandal trees as they would be if they grew on the Malaya mountain. मन्यामहे—we honour. Cf. अहमेव नतो महीपतेः Rag. VIII, and Mallinātha's com. thereon. The fig. is विशेषाभास.

Sl. 80. रत्नैर्महाहैः—with the 13 valuable jewels (churned out of the ocean before obtaining the 14th—nectar) भीमविषेण भीतिं न भेजिरे—did not take affright at the appearance of the dreadful poison. Cf. प्रारब्धमुत्तमजना न परित्यजन्ति। For the story, see Rāma. Bal. K. 45. Bha'g. P. VIII. 6-8. Nī'. S'a. 27. The fig. here is अर्थान्तरन्यास.

Sl. 81. कन्याधारी—One wearing a wallet. मनस्वी—प्रशस्तं मनः अस्त्यस्य सः मनस्वी; (from मनस्+विनिः) high-souled, also wise. विन् shows प्राशस्त्य. कार्यार्थी—(कार्यं अर्ययते इति) One that seeks to gain his object.

Sl. 82. प्रभविन्—One possessing absolute power. निर्व्याजता—freedom from hypocrisy. सर्वेषाम् &c.—some take this to mean 'of all persons,' in which sense अपि would be superfluous. सर्वकारणम्—cause of all i. e. ऐश्वर्य, सुजनता &c. शील—a righteous course of conduct.

Sl. 83. यदि वा—is equivalent here to अथवा. न्याय्यात्-न्यायाद-नपेतः न्याय्यः तस्मात्. धीराः-धियमीरयन्ति सर्वतः प्रवर्तयन्तीति। Rāmarshi.

Sl. 84. भग्नाशस्य—भग्ना आशा यस्य, तस्य—whose hopes (of escape) had been baffled. कण्ड &c.—कण्डे पीडिता तनुर्यस्य तस्य. क्षुधा म्लानेन्द्रियस्य—whose limbs had been weakened by hunger. निशितम्—(पिश अवयवे; पिशोः किञ्च Un. 395 इति इतन्) raw flesh, Fig. अर्थान्तरन्यास.

Sl. 85. साधु &c.—साधु वृत्तं वर्तनं येषां, तेषाम्. The word वृत्तं has a double application here, as applied to the ball साधुवृत्त means well-rounded; in the other case it means 'of virtuous conduct'; whose course of actions is well-regulated. Cf. वृत्ते स्थितस्याधिपते प्रजाताम् Rv. V. 33. अस्यायिन्द्रः not abiding, short-lived. The Fig. is अर्थान्तरन्यास.

Sl. 86. मनुष्यः—'मनोरपश्यम्' । 'मनोर्जातावप्यतौ ध्रुव' च Pān. IV. 1. 161; मनु+यत् with augment ध्रु, मनुष्य; with अश्च we have मानुष. अवसीयति—Does not suffer, is not ruined. The Fig is रूपक in the first half and उपमा in the second.

Sl. 87. उरधीश्वर—increases, waxes. The root चि with उत्, pass, means to grow in bulk, to thrive, as अपचि means to decrease in bulk. सन्तप्यन्ते—are not grieved. विप्लवताः—overpowered by difficulties.

Sl 88. नेता—guide, adviser. Cf. अमात्ये नेतारि सुरुभनेतस्कुमारस्व Mud. II. वृहस्पतिः—The spiritual adviser and counsellor of Indra. For derivation see sl. 34 अनुग्रहः किं हरेः—w'ho, as is well known (किं), enjoys the favour of Hari. By a curious oversight this is left out in the translation. ऐरावतः—इरा आपः सन्त्यस्मिन् इरावात् तव भवः (अण्); lit. sprung from water. The name of Indra's elephant obtained at the churning of the milky ocean. ऐश्वर्यबलान्वित—may be taken as a Tat. or a Dvandwa. The latter is preferable. ऐश्वर्य—means here the accompaniments of royalty. भग्नः had to yield, was routed. देवशरणम्—A poetical license. The poet's meaning is देवं शरणं रक्षितुं वरम्, and so the two words ought not to have been compounded. As it stands we may explain देवकृतं शरणं देवशरणम् । धिक् धिक् &c.—This may be taken in two ways:—धिग्धिक् as an interjection, and वृथा पौहर्षं separately; or the whole together as meaning—'Fie upon vain valour. अर्थान्तरन्यास.'

Sl 89. कर्म &c.—कर्मणः आयत्तम्. कर्माधीनमित्यर्थः 'अधीनो निम्न

आवत्तः। Amara. सुत्रिया सुविचार्यैव कुरीता भाष्यम्=सु ग्रीभिः सुविचार्यैव व्यवहारः कार्यः The construction is peculiar.

Sl. 90. खन्नाटः—a bald man. स गगः भ्रमम्—'broke with a loud report. "The fact of the tree being तालं (Palm) adds to the force of the line: as it gives little or no shade" Telang. The fig. is अर्थान्तरन्यासः. Cf. अरक्षितं तिष्ठति देवरक्षितम् । सुरक्षितं देवदत्तं विनश्यति.

Sl. 91. मङ्गीडम्—trouble from मङ्ग—viz. राहु Cf. the last line with लिखितमपि लगटे प्रोक्षेत्तु कः समर्थः H. 'In the Kāvya-sangraha this stanza is given as Vetālbhatta's p. 39.' Mr. Telang's note. The fig. is अर्थान्तरन्यासः.

Sl. 92. तार्वम्—some commentators interpret this as प्रथमम्. It, however, seems to be used here अथवाशब्दे 'inlead,' does create पुष्परत्नम्—The jewel-man (पुष्प एव रत्नम्); the best men. It may also be explained though not preferably as पुष्पः रत्नमिव (jewel-like) Cf. जातौ जातौ यदुत्कृष्टं तद्वत्तमिति कथ्यते । Malli. on Rāg. XVI. 1. अलङ्कारम्—an ornament (beautifier) of. Here लघुद् (अन) is added कर्तारि. तत्क्षणभङ्गि—स एव क्षणः तत्क्षणः the moment a man becomes a *Purusharata*; तस्मिन् एव क्षणे भङ्ग्यते इत्येवंशीलम् ।

Sl. 93. दोषो वसन्तस्य किम्—The spring is the season for the trees to put forth new leaves. कर्ीर a thorny shrub growing in a desert; it is eaten by camels. सूर्यस्य—सरति आकाशे सूर्यः । यद्वा सुवाते कर्मणि लोकं प्रेरयति (urges men to action), from सू+कृप् कर्तृणि; कृप्पो रुद्; it is irregularly derived by 'राजसूत्रसूर्य &c.' Pan. III. 1. 114. च्वातकमुले—The bird च्वातक is supposed to drink only a few drops of rain water when the sun is in *Svātī*. Various discrepant stories are current about this bird with which every one is familiar.

Sl. 94. नमस्यामः—A denominative. कश्च is added to नमः in the sense of 'paying homage to'; नमस्यति देवाय । पूजयतीत्यर्थः । Sid. Kau. on Pa'n III. 1 19. ननु—here used to introduce

an objection—but, are they not &c ? हतविविः—accursed fate. Cf. हतद्वयं S'a. VI. 6. हतविविधसितानां ही विविधो विपाकः । Sis. XI. 61. The word दग्ध is also similarly used. See Vair. S'a. sh. 8. The word हतक is more commonly used in this sense and at the end of a comp; न खलु विदितारो चागम्यहतकेन । Mad. II. परिपूर्णाः स्य रामहतके । Utt I. वशगाः—वशं गच्छन्तीति वशगाः । under the power of fate. The gods, Iudr_n included, are finite beings whose existence as separate deities terminates at the end of a *kalpa* and whose sovereignty in heaven is not permanent. प्रतिनियत &c.—एकं केवलमेव फलमेककृतं कर्माणि एककृतं कर्मेककृतं; प्रतिनियतं व्यवस्थितं pre-determined, fixed कर्मेककृतं ददाति इति. Even *Vidhi* has no arbitrary power to dispense fruits. It is entirely guided by men's actions in the distribution thereof. The poet here distinguishes between *Vidhi* and *Karman*. कर्मभ्यः—Every action must bear its fruits, good or bad. Cf. 'न हि कर्माणि क्षीयन्ते' Maha'bharata, and the well known Smṛti 'नामुक्तं क्षीयते कर्म' &c. न येभ्यः प्रभवति—The dat. by 'नमःस्वस्तिस्वाहास्वधारणवषट्योगाच्च' । Pa'n. II. 3. 16. Here न प्रभवति is equivalent to नालम् । The gen. may also be used with words like प्रभु &c.; 'प्रभवादियाग वष्टयपि साधुः । तेन प्रभुर्भूषणवदनवस्येति सिद्धम् । Sid. Kau. The Fig. here is सार which is defined as 'उत्तरोत्तरमुत्कर्षो भवेत्सारः परावधिः' । K. P. x. S'ara or climax is that in which excellence rising successively ultimately reaches its culminating point.

Sl. 95. कुशलवत्—Like a potter. Here the aff. वत् refers to the क्रिया viz. the work of forming things which *Brahma* has to do like a potter's fashioning his clay-things. ब्रह्माण्डभाण्डोदरे— in the cavity of the immense vessel of the primordial egg, bursting which *Brahma* came out and out of which the universe sprang. See Manu. I. 11-13 and Mat. P. II. 24. et seq. उदरे—because the two shelves of the egg form the extreme boundaries of the universe within which every existing thing is situated.

निबधित —restrained, chained down as it were. विष्णुः—The name is thus popularly derived—यस्माद्विष्णुर्निबधितः सर्वे तस्य सक्त्या महात्मनः । तस्मादेवं व्यथितो विष्णुर्विश्रयातोः प्रवेशनाम् ॥ दशावतारः—two constructions are possible:—(1) गहन may be taken as meaning a forest (दशावतारा एव गहनं) and महात्मने as a Bah comp. meaning 'beset with great difficulty'; (2) The other way is to take गहन as an adj. qualifying महात्मने (a noun) meaning 'the great difficulty.' The latter way is preferable. Vishnu was cursed by Durvasas to undergo the penalty of being born on the earth ten times. The ten incarnations are given in the following couplet—मत्स्यः कूर्मो वराहश्च नरसिंहाय वामनः । रामो रामश्च कृष्णश्च बुद्धः कल्की च ते दश ॥ रुद्रः—रोदयत्यसुरान् इति; fr. रुह् + र Un. II. 22. The S'rutis derive the word differently. Cf. सोऽरोदीद्यरोदीत्तर् रुद्रस्य रुद्रत्वम्' Also रुद्रः सर्वगता यस्मात् हारयाणि जगद्यम् । रोदनं हन्ति यस्माच्च रुद्रस्तस्मादहं प्रिये ॥ Ska. P. कपालपाणिपुटके—कपालसहितं पाणिपुटकं कपालः; a Madhyamapadalopi comp. कपाल—a human skull. The story of Rudra's begging with a skull in his hands is given in the Ska. P. सूर्यः—see sl. 93. According to Rāmāshī the term सूर्य includes the stars and other heavenly bodies (श्रीसूर्य इत्युपलक्षणम् । चन्द्रादयो ग्रहा अपि भ्रमन्ति ।) We extract the following from Mr. Telang's notes:—
"The sentiment of this stanza again shocks the orthodoxy of the commentator. One copy of the commentary has the following. ब्रह्मविष्णुसूर्यादीनां प्राचीनकर्म वर्तते इति वक्तुं नैवोचितम् । दृष्टान्तस्तावदेकदेशी वर्तते । तैर्यत्कार्यमङ्गीकृतं तत्कुर्वन्ति । दृष्टान्तस्तु लोक्यवहारार्थं लिखितः कर्मणि महत्त्वस्थापनार्थम् ॥ But the idea is not so uncommon a one as this indicates. Thus in the Yoga-Vāsishtā quoted in the commentary on the Rāmāyana p. 12 (Bom. Ed.), we read तेनापि स्थापितो विष्णुः सर्वज्ञत्वं तवास्ति यद् ॥ किञ्चित्कालं हि तत्त्ववत्त्वा स्वमज्ञानी भविष्यति. And this is given as the occasion of Vishnu's incarnations. Another account of them may be seen at Matsya Parāṇa XLVII., Sl. 103-4, where Bhṛigu says to Vishnu : यस्मात्ते जानते धर्ममवध्या स्त्री

निशुलिता ॥ तस्मात्तं सप्तकृत्वेह मानुषेष्वपस्त्वसि ॥ ततस्तेनाभिज्ञापेन नष्टं धर्मं
पुनः पुनः ॥ लोकस्य च हिनार्थाय जायते मानुषेष्विह ॥ This Stanza occurs
in the Kāvyaśaṅgraha p. 6."

Remarks:—The sl. is faulty in many ways as regards the construction and meaning of almost every line. The Tad-aff. वत् is used in such instances as ब्राह्मणवत्धीते (see Pa'n V. 1. 115.). Here वत् has a distinct relation with धीते i. e. the क्रिया. Now here कुशलवत् is to be taken with निश्चित wherein the action is implied. Then the construction becomes ब्रह्मा येन कुशलवत् ब्रह्माण्डभाण्डोदरे नियमितः &c. Here भाण्डोदरे goes well with Brahma' but not with कुशल as it is absurd to suppose a कुशल to be confined in a pot. Again Rā'marshi says ब्रह्माण्डभाण्डे नियमित i. e. ब्रह्माण्डभाण्डानि विधातुं नियमितः—but then what is the meaning of गहन ? In the second line there is nothing objectionable but the construction is ambiguous, गहन being a noun as well as an adjective. In the third line the comp कपालपाणिषटके is to be understood as a madhyamapadalopī. Then follows भिक्षादनम्. Now what relation is there between कपाल० and भिक्षादनम् ? If any sense is to be given to the clause we must understand षटके भिक्षा तदर्थमदनम् taking it as एकदेशी अन्वय. Perhaps the poet wrote षटकः qualifying वदः, के being a mistake for कः committed by some careless scribe. Again in the fourth line the causal sense so prominently expressed by नियमित, क्षित and कारित altogether disappears भ्राम्याति being used. Thus there is the fault called प्रक्रमभङ्गः.

Sl. 96. फलति—bears the desired fruit. सांचितानि—Fate is of three kinds; सांचित, प्रारब्ध, and क्रियमाण. There is a reference here to the first kind. The fig. is दीपक the predicate expressing the धर्म being only once expressed. There is also उपमा.

Sl. 97. महार्णवे—अर्णोसि सन्त्यस्मिन् इति अर्णवः; fr. अर्णस् water

+the *matub* aff. व, the स् being irregularly dropped before it. विषमस्थितम्—in a critical or trying position. विषम is a generic term for difficulty. Cf. Bhatti VI. 88, and Bg. II. 2. where the venerable Śāṅkara'cā'rya renders विषमे by सभयस्थाने. पुराकृतानि पुण्यानि—This and the preceding sl. show that the author believed in a former birth, which Buddhism does not recognise. See Introduction. Cf. अरभितं तिष्ठति दैवशितम् । Pt. 1.

Sl. 98. दित—a well wisher. Cf. हिताज यः संशु भूते स किंप्रभुः । Ki. I. 5. प्रत्यक्षम्—अक्षयोः प्रति Avya; or better, अक्षमिन्द्रियं प्रतिगतम् Tat., by the Va'rt. 'अस्याद्यः क्रान्ताद्यर्थे द्वितीयः' । हाळहलम्—Properly the very deadly poison produced at the churning of the ocean; hence any virulent poison. सत्क्रिया—virtuous conduct. Cf. 'चक्रन्तस्मा मूर्तिमती च सत्क्रिया' । S'a. V. 15. "With the reading चक्रिकाम् which would seem to mean "crookedness," the meaning of the Stanza must be "that which makes wicked men of good ones," &c. This is also the meaning according to Rāmarshi with the reading चक्रिकाम्, which he interprets to be either सरस्वती or छद्मिनी, वक्त्रेण विनास्मिन्दृगे फले न भवति (commentary)." Mr. Talang. व्यसनेः—used adverbially here, meaning 'with persistent application.'

Sl. 99. परिणतिः अवश्या—The result should be considered आविपत्तेः—till death. Cf. 'नरेन्द्रविपत्तिशोकाद्' Rag. XIX. 56. and Veni. IV. 6. विपाकः—(from वि+पच्+घञ् or कन्) originally means cooking, and thence ripeness, development, consequence. चाल्यतुल्यः हृदयदाही—burning (i. e. giving pain to) the vitals of the heart like the barb of an arrow. The fig. is Upama'.

Sl. 100. स्याली—a cooking vessel; स्थलति तिष्ठत्यन्नम् । वैदूर्यं—*Lapis-lazuli*; विदूरे अन्नौ भवम् (व्यम्) so called because first obtained from the mountain Vidūra. तिलखली—The cake of sesamum after oil has been pressed out of it, oil-cake. बिडिखति—Scratches, ploughs. कर्पूरखण्डान्—(खण्ड m.=a collection) a collection of *karpūra* trees. वृत्तिम्—from वृ to cover, surround+ति (क्तिन्); that

which surrounds, a hedge. **कोइवानाम्**—**कोइव** is a kind of very poor grain, and is commonly known as **हरीक**. **कर्मभूमि**—Lit. the land of religious rites i. e. this world as opposed to **भोगभूमि** (such as **Swarga**, the world of the moon &c.). 'The idea is somewhat similar to that of Bishop Butler who calls this a world for man's probation.'—Telang. Hindu writers refer by this to India (the land of **Bharata भरतवर्ष**) which is the fittest land for the performance of religious rites. It is laid down in **S'ruti** (see **Chha'nd Up.**) that men repair to the world of the moon &c. to reap the benefits of their meritorious deeds; and when the fund of happiness laid in store there for them is exhausted they come down again to this world of mortals to perform *karma*. Cf. **कर्मभूमिभूतेऽस्मिन् भारते वर्णे**। Kad. p. 457. **कर्मभूमिनिषां प्राप्य कर्तव्यं कर्म यच्छुभम्**। Ra'ma. Ayo. K. **कर्मभूमिरियं ब्रह्म कर्मभूमिरसौ मता** quoted by Mr. Telang from Muir. V. 825. **तपस्**—is used here in a wider sense; as meaning the performance of one's religious duties of all sorts, necessary to elevate him to heaven. The idea expressed here is this. Men who waste the opportunity of securing heaven (or *moksha*) by practising *tapas* given to them by birth in this world are as foolish as one &c. The fig. is **निदर्शना**.

Sl. 101. The moral Mr. Telang draws from this verse is "A man may do the most difficult and dangerous things in order to do what is fated not to happen, or to avoid what is fated to happen. But he will fail." There is no reference in this verse, however, to "avoiding what is fated to happen." The verse says that although a man may dive into the sea (for pearls or other gems), go to the golden mountain **Meru**, conquer enemies in battle, or carry on trade and so forth, no wealth comes to him if it is fated not to come; (**यत्कर्मवशतोऽभावं तन्न भवतीह**) for how can that be counteracted which is destined to happen? **नज्जनु** &c.—i. e. for pearls &c. **आहव--आहूयन्ते अरयोऽपि**। सकलाः विद्याः—Ac-

According to some the *vidya's* are three, viz. आन्वीक्षिकी or metaphysics (अध्यात्मविद्या), अथि the three Vedas, and नीति or कण्डनीति administration of justice. According to some they are four viz. आन्वीक्षिकी अथि वार्ता कण्डनीतिश्च शाश्वती । Kāmandaka. The usual number of *Vidya's*, however, is fourteen—अङ्गानि वेदाश्चत्वारं मीमांसा न्यायविस्तरः । पुराणं धर्मशास्त्रं च विद्या ह्येताश्चतुर्दश । See Rag. V. 21. कणः--These are said to be 64. भाग्यवशातः--in obedience to the power of fate.

Sl. 102. तस्य सुजनतां उपयाति--is friendly disposed towards him. सन्निधिः--सत् may qualify निधि as well as रत्न; or सन्निधि= collections of choice things and jewels. For the alleged fatalistic tendency of the Hindus in general see the Introduction.

Sl. 103. समयव्युतिः--losing an opportunity; the unprofitable passing away of time. समयस्य (यस्मिन्काले यद्वदर्थं कर्तव्यं तस्य कालस्य) व्युतिः अतिवाहनम् । अनुव्रता--भर्तुः अनु-रोधः एव व्रतं ब्रूयाः सा or पत्युः अनु अनुकूलं व्रतमाचरणं कर्म वा यस्याः । obedient or devoted to her husband. आज्ञाकलम्--आज्ञा power to enforce obedience एव फलं यस्य । The fig. is परिसंख्या; see sl. 71.

Sl. 104. Mr. Telang on this verse remarks--"The first line is ungrammatical unless ह is taken as an expletive by itself. But ह is not used in the class of words to which these *Satakas* belong." The verse occurs here with slightly different readings in sloka 33 q. v.

Sl. 105. अप्रियवचनद्विष्टैः--by those who are poor only in harsh words i. e. who will not utter harsh words. स्वशरपरितुष्टैः--For a similar expression, cf. स्वयोषिति सतिः । परपरिवादनिवृत्तैः--परेषां परिवादः परपरिवादः तस्मान्निवृत्ताः, तैः । परि (or शी) वाद=censure, अवर्णाऽऽक्षेपनिर्वादः परीवाद्यापवादवत् । उपक्रोशो जुगुप्सा च कुप्सा निरा च गर्जे. ॥ Amara.

Sl. 106. कश्चिदस्य-p.p. of कश्चिद्यति denom. fr. कश्चि (कुस्सितोर्यः) of one who is despised, afflicted, worried. Mr. Telang remarks that अवोमुखस्य कृतस्य is not a usual construction, and that

therefore the reading तनूनपातो (see foot-note p. 34) is better. This is however open to another objection for it involves the ~~देव~~—अप्रयुक्त, the word तनूनपात् though given by the lexicographers for 'fire' being hardly if ever used by the poets. The fig. is दृशन्त.

Sl. 107. न खनन्ति—do not wound or pierce. The reading ~~हन्ति~~ would be better. कशमविशिखाः—arrow-like glances. कशानु-कृदयति that which reduces size; hence fire; कृश्+आनु (क).

Sl. 108. पादाक्रान्तन्—(1) covered over with his rays; (2) trodden under the feet, subdued. Mr. Telang thinks that in the latter sense there would seem to be an allusion to the Va'mana Incarnation of. Vishnu. स्फार &c.—स्फारं यथा स्यात्तथा स्फुरितं यत्तेजः तेन. स्फारम्—, from स्फाय्+रक् Un. 2; 13.) profusely, widely. The fig. is Upam⁴.

Sl. 109. बन्दिस्तस्य जलायते—तस्य here means towards him. जलायते &c. are denominative verbs. कुल्यायते—acts like a canal, i. e. assumes the narrowness of a canal. कुप्लायते—becomes tame like a deer. पीयूषवर्षायते—produces the effects of a shower of nectar.

Sl. 110. लज्जा &c.—This is interpreted in three ways:—
(1) लज्जा एव गुण स्तस्यौघः (2) लज्जावर्धो ये गुणास्तेषां &c. and (3) लज्जाया ये गुणाः &c. For taking आदि understood in (2) there is no authority. (3) लज्जायाः ये गुणाः seems rather a strange interpretation, yet it is not quite unacceptable. In (1) the word औघ has hardly any propriety. Any of senses (1) and (3) however will do. सुखनसू रिं संत्यजन्ति सुखम् here may be taken as a noun in the acc. or as an adverb, meaning 'easily, without difficulty'; in the latter case. In the former sense cf. Rāma's saying खेदं दशं च सौख्यं च यदि वा जानकीमपि । आराधनाय लोकनां मुञ्चतां नास्ति मे व्यथा Uttara. सत्यव्रतव्यसनिनः—सत्यमेव दृढम् तदेव or तस्मिन् व्यसनम् येषां ते.

MISCELLANEOUS.

Sl. 1. The word स्त्रीणाम् in the second line is to be construed with each of the first three lines. स्त्रीणां हृदयमग्राम् — the heart of women cannot be comprehended (lit. seized). अग्राम् has a two-fold sense—(1) not to be fathomed &c.; (2) not to be felt or touched by the hand. भावः—Real feeling, inward motive, 'भावोभिप्राय आशयः' Yāda-kośha, quoted by Malli. in his com. on Rag. II. 26. पर्वत&c.—पर्वते यः सूक्ष्मः मार्गः स इव विवमः—Zig-zag like the narrow (footpath in a mountain. पुष्कल्पवतोयतरलं—a common expression to denote unsteadiness. Cf. नलिनीशलगततरलं सलिलं । तद्वज्जीवनमतिशयचपलम्—Mohamudgara. वेप्रेः समं वर्धिता—growing with the faults; i. e. as the woman grows the faults develop in her. The fig. is *upama*.

Sl. 2. अभिमुख &c.—killed with his face towards (not turned away from) the enemy. विहृतु तावत्—let that apart, leave aside all consideration—about. Cf. विहृतु तावद्वतो धीरता Vik. सागुवादः—praise—सागु इति वादः वचनम् श्रवणसुखः—श्रवणं सुखयतीति श्रवणसुखः । Leaving aside all consideration of the attainment of heaven or victory, the applause of both the armies is not an insignificant gain for a man who falls *wounded in the front part* of his body.

Sl. 8. प्रभवति—stands at the top वराह—the third incarnation of Vishnu that lifted up the earth when the demon Hiranya'ksha, brother of Hiranyakashipu was carrying it with him into the depths of the ocean, and killed the demon. The reading दन्तसङ्घैः is evidently a misprint occasioned by a copyist's blunder, and so it has been changed to हन्त सलिले. The former hardly gave any sense. शिरःशेषः—(This ought to be one comp. word) शिरः एव शेषः यस्य सः For the allusion see note on शिर्विशेषीकृतः Sl. 34. The greatness of Varaha consists in lifting up the earth on his tusk, and of Ra'hu, in

being generous enough to let go an enemy whom he has in his clutches.

Sl. 4. उदन्वत्—the ocean उदकानि सन्त्यज; from उदक + वत्; उदकः is changed to उद्वत् by उदन्वानुद्वौ च'. Pa'n. VIII. 2. 18. सदा पान्यः—ever moving along a path. पान्य is derived from पन्थानम् नित्यं गच्छति; अण्, पन्थादेशः। The space of the sky although it may appear extensive is repeatedly traversed by the sun. भावाः—things. स्फुटं clear, well-defined. अधिमुद्रा—boundary-marks. मुकुलिताः—encased as the flower is in the bud; confined, delimited. प्रज्ञोन्मेष—opening, blooming of the intellect, hence its brilliancy. असीमा—न विद्यते सीमा मर्यादा यस्य सः

Sl. 5. The idea of the sl. is that one should make once for all a choice of the alternatives stated and act accordingly; भार्या—भ्रियते इति भार्या fr. धृ + ग्यत्. भर्तुं योग्या वा; he should have the one or the other, and nothing between these.

Sl. 6. कपट—के लोके मठति इति; अण्; a tortoise. Here the great Tortoise—the second incarnation of Vishnu. कुलाचल—Name of the seven principal mountain chains. These are—महेन्द्रो जलयः सद्यः शुक्तिनाम्नक्षरवतः। विन्ध्यश्च पारियात्रश्च सतैले कुडारवताः॥ विग्राज—The elephants of the quarters; supporting and guarding them. These names are thus given by Amara-देवततः पुण्डरीको वामनः कुमुदोद्भवः॥ पुष्पदन्तः सार्वभौमः सुप्रतीकश्च विष्णुश्च॥ The Rāmāyana gives them differently, viz. Virūpāksha for the East, Saumanasa for the West, Mahāpadma for the South, and Bhadra for the North.

प्रतिरज—what is undertaken. अनलमनसान्—of those whose minds are pure i. e. who never use equivocal language but state in unmistakable terms what they would do. कलनि ought to be चरति. It is not clear what the gist of the sl. is. The connection between strongmindedness and *analanana-satva* is not very clear. Probably the poet expresses here the same idea as he does in the last line of the next sloka.

Sl. 7. कूर्मस्य—कौ जने कर्मिः वेगो भस्व । A tortoise. Here the second incarnation of Vishṇu. Mr. Telang reads the third line as किं स्वङ्गीकृतमुत्सृज्य मनसा &c. suggesting that the line should be taken as a question and that for this it would be better to read किं चाङ्गीकृतम्, and further remarks—'The reading किन्तु is more appropriate to what I think is the intended sense, but to obtain that न must be got rid of.' निर्वाहः &c.—construe सतामेतद्धि गोत्रव्रतं (वत्) प्रतिपन्नस्तु न निर्वाहः । व्रत—An observance that is binding. The sloka occurs in Mud. II.

Sl. 8. पिण्ड—a ball of rice. Cf. ननु पश्य आश्वासितः रिताद्योपि भोजनेन । Vic. II. This metaphorically means 'when bribed'. मृदङ्ग—Tabors were originally made of earth. मुखलेपेन—refers to the practice of applying kneaded flour to a *Mṛdanga* before it is played upon.

Sl. 9. स्वभरणं—स्वभरणे वः व्यापारः स एव भक्षणं तत्र उद्यताः bent upon, exerting themselves for. Cf. जडरं को न विभर्ति केवलम् । H. अग्रणीः—The leader of; अग्रं नयतीति fr. अग्र + नी + क्तिप् (०) by 'सस्त्विति' &c.' Pa'n. III. 2. 61. The न is changed to ण after अग्र and ग्राम by the var't. अग्रग्रामाभ्यां नयतेर्णो वाच्यः । दुःपूरं—दुःखेन पूर्यते इति ; shows the extreme selfishness of Va'dava. बाहुवः—The submarine fire; also called Aurva; see sl. 76. जीमूत—जीवनस्व मूतः—पटवन्तः जीमूतः a comp. of the वृषोदरादि class. संप्रत—qualifies संताप; caused or intensified by. विच्छिन्नमे—The dat. is तादर्थ्ये by the var't. तादर्थ्ये चतुर्थी वाच्यः । The cloud is mentioned here as the type of सत्.

Sl. 10. In this sl. a minister and a poet are described as having a similar function to do by epithets which are *slishta*. दूरात्—(1) from afar; may also be metaphorical; (2) far apart i. e. by using words in a *slishta* or secondary (छायात्मिक) sense; by presenting a striking picture to the mind far beyond the conception of ordinary men. अर्थ—(1) wealth or a political end (2) the intended sense. अपशब्दं त्यक्त्वा—Avoiding wrangling;

or offensive words; or better still take the whole as चापशब्दं the twanging sound of the bow, is achieving lofty aims by a wise stroke of policy without having recourse to war.; (2) faulty or offensive expressions, wrong words. संस्था—(1) assemblies of good (or politically clever) people, political bodies; (2) assemblies of learned (able to appreciate सद्गुरु) men. पद्म्—(1) step; (2) words. लोकचित्तं—(1) by consulting public opinion, (2) by going along with the current of ideas and conforming to the tastes of his times. For a similar comparison between a minister and a poet see Mud. IV. 2; Śia. XI. 6.

Sl. 11 प्रभुणा—प्रभवतीति प्रभुः, used in a literal sense, powerful, having power to dispense. प्रमाणीकृतं—प्राप्त्यर्थेन निश्चितम् Ra'ms-rahi, marked or settled as one's measure i. e. portion destined to fall to one's share उपनयेत्—Lit. go to, fall to one's lot. Comp. for this sense of नम् with उप, इदमुपनतमेवं रूपमङ्गिकान्ति S'a. V. 19, कस्यास्यन्तं सुखमुपनतं &c. Meg. Some read उपनयेत् supplying देवं as the subject, but then the construction becomes clumsy. कारणम्—i. e. to obtain more. आज्ञा—directions, there is also an indirect reference to the other meaning—'hopes, expectations'. द्विजाः—A Bah. Comp. 'बहुव्रीहौ संख्येये उज्ज्वलगणः' Pa'n. V. 4. 73. संख्येये यो बहुव्रीहिः तस्मात् डच् (अ substituted for the final vowel) स्यात्। Sid. Kan.

Sl. 12. परिचरितव्याः—Should be attended upon. यद्यपि &c.—i. e. if they do not give special instruction &c. स्वरकथाः—random talk; स्वेन ईर्ते ईरति वा। पञ्चाद्यत्। शास्त्राणि—precepts, information that can be safely relied upon.

Sl. 13. कन्दुकात्तेन—a curious phrase; in the manner of a fall of a ball i. e. to rise again का तुल्य कन्दुकात्तेन सः कन्दुकात्तम् यथा कन्दुकः पतन्नुत्थनति। Rāmarsi. Cf. प्रायग साशुभतानामस्यादित्यो विदितः supra sl. 8. आर्यः—An honorable man, a man of merit. मृगिण्ड—A lump of clay, which remains sticking to the ground.

Sl. 14. मयङ्कर—*m. sweepings, dust, from मयङ्क + मङ्* (अवकीर्यते इति). कृकवाकु—कृकेन गलेन वलीति a cock. See Vai. S'a. 52.

Sl. 15. निद्रालसा—dull with the nightly sleep. वीणा &c.—For the idea expressed here, comp. Kir. I. 38 and Rag. V. 65. सुलोकदेव—The lord of the world of gods i. e. Indra; or it may mean the gods of heaven. संहर्ष—qualifies तद्वैश्वर्णे understood. विस्फूर्जितं—properly a flash of lightning; hence manifestation. Construe नागाः निद्रालसाः तिष्ठन्ति इति यद् &c—When the relative stands for a whole sentence such as is represented by 'that' in English, it is always used in the sing. number and neuter gender. See Apte's Guide. § 25.

Sl. 16- संतोषः—संतोषेण निरन्तरं प्रमुदिता; highly delighted. विनाः—interrupted, they enjoy unmixed felicity. The joys of ordinary men are often interrupted by misfortunes the thwarting of their desires &c. इता—mark the contrast. The happiness of the one never comes to an end; the thirst of the other never ends and makes him perpetually miserable. इत्यं &c.—The sentence ends with मेरुः; supply सः as nom. to रोचते. The idea seems to be this—A sane person never does any thing without some motive But it is difficult to see what the motive of Brahma' was in creating Meru. Those who are self-contented have nothing to do with it. If the object be to gratify the lust for money of avaricious persons, Meru with its unending treasures can never fulfil it. "S'arngadhara p. 20. ascribes this to Vidyapati." Mr Telang.

SL 17. परोपकारित्वम्—परस्य उपकरोतीति परापकारी तस्य भावः। वित्तयम्—अयोऽनयवा अस्य वित्तयम्। 'संख्याया अवयवे तत्र'। Pān. V. 2. 42.

Sl 18. गजाङ्गनाया—read गजङ्गनायाः। गजस्य इव अङ्गं गवर्णयस्याः; with the gait of an elephant; hence a beautiful woman. If the reading be कृदे, गजाङ्गना would mean a female elephant; protuberant temples being regarded as a mark of ugliness in

her case. शीलं &c.—*Cf.* सर्वेषामपि सर्वकारणमिदं शीलं परं भूषणम् ।
sl. 82. above.

Sl. 19. शृङ्गः—The top or peak of a mountain. विषमे—
विगतं विरुद्धं च समम् । uneven surface. न कृतः शीलविषयः—one
should value character above every thing.

Sl. 20. विरसः painful, disagreeable, on account of constant
disappointment. आयास—an effort accompanied with bodily
or mental trouble. अध्यसाय—a resolute undertaking.
दुरध्यवसाय means here 'a foolish attempt.' विपदि &c.—*Cf.*
हंशितभयेपि धारि धैर्यध्वंसा भवेन्न धीराणाम् । कल्पापाये—कल्पे यः अपायः
destruction of every thing तस्मिन्सति । This corresponds to
'विपदि' in the case of the 'mahats.' व्यपेतनिजक्रमाः—who depart
from their usual course viz, (1) remaining firm and supporting
the earth; and (2) keeping within the limits. Men truly
great are not व्यपेतनिजक्रम in विपद् but the mountains and
the oceans are. कुलशिखरिण—see note on कुलशर्वत mis. sl. 6.
शुद्धाः—mean, and not 'small'. Mr. Telang says—I however, prefer
जलराशयेऽप्यव्यपेतनिजक्रमा एते कुलशिखरिणः शुद्धा न भवन्ति न वैते जलरा-
शयः. It may also do to take it as कल्पापायेऽपि कुलशिखरिणः व्यपेतनि-
जक्रमाः शुद्धाश्च न (भवन्ति) न वैते जलराशयः । Rāmarshi's comment runs
as follows:—एते महान्तः शुद्धाः लघवः (sc.) कुलशिखरिणः कल्पपरिताः न भ-
वन्ति । वा अथवा एते जलराशयः समुद्राः न । किंभूताः शुद्धाः लघवः । पुनः
किरक्षणाः उभये कल्पापाये कल्पस्य अपायोन्तः तस्मिन् व्यपेतनिजक्रमाः व्यपेतः
गतः निजक्रमा गुरुत्वगाम्भीर्यादिः येषां ते तथा । The idea of the
Stanza, as explained by us, is a common one. Comp. Kirāta
XI., 54, and still better because more closely alike is
Viracharita p 110 ('Trith.), न कम्पन्ते इच्छाम्भरति क्विं वाति
प्रतिदिशम् । समुद्रमूर्च्छासारः कुलशिखरिणः किंचिदपि ने । न मर्यादां तेपि
प्रतिजहति गाम्भीर्यगमिस्फुरद्वाङ्मनाः कलितमहिमानोऽम्बुतथयः ॥ It will
be however seen that Rāmarshi's explanation is more to
the point, as already explained by us above.

Sl. 21. भुजयोरन्तरम्—The space between the arms i. e. the

chest करवालकरह - applies to श्री and वनिता; (1) करवाल: करह इव the nail-like sword; (2) करवाल इव करह: the sword-like nails. In the second case the *palus* may also be कर, बाल, the hair, and करह. द्युत्पन्न—instructed in, well versed in (love affairs). वनिता—वनिता जनितास्वर्धानुरागायां च योषिति' Amara. A woman in whom amour is produced. Since the words द्युत्पन्न and प्रीति are used वनिता here simply means a woman.

Sl. 22 नायकोष्णोषधीनाम्—ओषः पाको धीयते अन्न इति ओषधिः । A plant, a medicinal drug; also an herb which dies after becoming ripe. The moon is often called the Lord of herbs, probably because plants thrive under the influence of moonlight Cf. Rg. X. 85.—सामेनादिष्या बलिनः सामेन पृथिवी मही' where Śāyana says ३. मृतसेकेनौषधमिदं पृथिव्या बलवत्, मृ । 'ततस्तस्मै देवे राक्षसं ब्रह्मा ब्रह्मविशं वरः । वीजोषधीनां विप्राणामपां च जनयेज्य' ॥ Hy. XXV. See also Vay. P XXVIII. 12. 16. Mat. P. XXIII. 10-13. More probably however ओषधीनाम् is *Soma* the plant the juice of which formed the well known beverage of the ancient Rishis. By a curious misapplication of names the term *Soma* came to be an appellation of the moon and so all the epithets of *Soma* the plant were transferred to *Soma* the moon. See notes on Rag. II. 73. भि.क. विभेद्यस्माद्भोगः a physician. शतभिरक्ष—(1) a hundred physicians; (2) name of the 24th lunar mansion containing one hundred stars. मूर्ध्नि—read मूर्ध्नि. अवतंस—an ear-ring or an ornament worn on the head. राजयक्ष्मा—consumption which attacked the moon; also consumption in general. So called because it is as it were the prince of diseases Cf. राजरुमेव रोगणां समूहः स महीभूताम् Śis. II. 96; commenting on which Malli. quotes from Vaṅbhatta—अनेकरोगानुग्राहो बहुमानपुरःसरः । राजयक्ष्मा क्षयः दोषो रोगनाडिति च स्मृतः ॥ नक्षत्राणां द्विजानां च राजोऽप्ययं पुरा । यथा राजा च यक्ष्मा च राजयक्ष्मा तौ मतः ॥ The moon was cursed to be eternally consumptive by his

father-in-law Daksha for paying sole attention to Rohini and neglecting his other daughters. At the intercession of his wives the sentence of eternal consumption was commuted to one of periodical consumption.

Sl. 28 विभ्रम—amorous sport; it is also one of the *ha'vas* of love or S'ringa'ra. श्वेतातपचोच्छ्रयाः—i. e. universal sovereignty, an emperor only has the privilege of using a white umbrella. अनुस्यूत—interwoven i. e. continuous. विच्छिन्ने—when the continuity is broken. अनङ्ग—अनङ्गकण्ड (in love-quarrels) क्रीडासु (and sports) श्रुदन्तः तन्त्रयो यस्य तत्. The propriety of the words अनङ्ग—क्रीडा is not clear. Probably the idea is 'pearls dropped down at such a time are not noticed, so Lakshmi Vanishes imperceptibly. दिशोऽवृद्धयताम्—Lit. the state of being visible only at the end of quarters i. e. not within the reach of eyesight. The words may also be taken separately दिशोऽवृद्धयताम्; दिशः प्रयाति and अवृद्धयतां प्रयाति.

VAIRĀGYAS'ATAKA.



Sl. 1. See sl. 1. Nīti-s'ataka,

Sl. 2. The poet herein gives three causes of the decadence of learning—first, learned men themselves do not encourage it being jealous of new aspirants for literary honours; secondly, wealthy men in their own self-sufficiency despise knowledge; and lastly, ignorant men do not encourage it because they cannot appreciate it. प्रभवः—the great, the rich; जीर्ण—from जृ + कृ—absorbed, perished, decayed; अबोधोपहताः—अबोधेन अज्ञानेन उपहताः ।

Sl. 3. संसारोत्पन्नम् चरितम्—life led (lit. produced) in this world; incidents of wordly life. अनुपपद्यमानि—to expect something good out of. विपाकः—result. विमृशतः मे—to me when I am reflecting, when I take a right view of the matter. विरपरितुष्टीताः—(1) enjoyed for a long time, or (2) enjoyed after a long time, as Ra'marshi takes it. The former is, however, preferable as long enjoyment is required to make a man attached to worldly pleasures, which is implied in the succeeding line. बृहन्तो जायन्ते—become big; assume large proportions; hence tempt men with the magnitude of pleasures. ब्रह्मणम् वातुनिव—(their object in assuming big proportions and tempting men away from Moksha being) as it were to make (men) unhappy.

Sl. 4. निदिशङ्कया—in the expectation of (finding) a treasure. धाताः—fused, melted. धातवः—Metallic ores, minerals. मन्त्राद्यन &c.—मन्त्राणां आराधनं (साधनं) मन्त्राद्यन; तत्परं यस्यास्तौ तत्परः । मन्त्राद्यने तत्परः तेन. मन्त्राद्यन—here means securing the magical power with which some incantations are supposed to endow a man who repeats them according to prescribed rules. इमंज्ञाने—

the cemetery being the usual place for such practice. काण &c.—a broken cowrie-shell. इनशान derived as शवाः शेरते षन्; a comp. of the पृषोदरादि class.

Sl. 5. देशं भ्रान्तम्—country has been traversed (~~by~~ ^{over}). The construction is peculiar. The subj. मया is understood. By the sūtra 'गत्यर्थाकर्मक'—Pan. III. 4. 12. त is added. भावे to words implying motion. देशं is an acc. Mr. Telang cites as a parallel instance 'निजाश्रमपदं प्रति गतं च मुनिना' Pra. II. भुक्तम्—(meals were) eaten (by me). काकवत् आशङ्कया—with fear like that of a crow. The meaning is—I being an unwelcome guest at the house of strangers, I was afraid they might at any moment drive me away, just as people drive away a crow. Mr. Telang puts on this a different interpretation. He says.—"The fear, however would rather seem to be the fear of being seen by others eating at the house of a stranger." There is no warrant, however, to take the word stranger to mean *a person of a different caste*. जम्भसि—gape, increase, grow stronger. Rāmarāhi takes पापकर्मिणिरताः as a Bah. dissolving it as पापकर्मणि निरतः पुमान् यथा (हेतुभूतया) स but this is ungrammatical.

Sl. 6. उक्तावाः—taunting words. आराधन—humouring शून्येन मनसा—with a vacant heart, though my mind was not *sympathetic* चित्तस्तम्भः कृतः—(my mind revolted against these things but) I controlled my temper प्रतिहेतु &c.—प्रतिहेताधीः येषां तेषाम् (तान्मयि) —of blunted faculties, senseless, wicked. मोघाशे—[मोघाः आशाः व्यशाः, तत्संबुद्धिः] (Ogreed) of fruitless expectations. नर्तयति—To incite to something bad. A derivative of this word is sometimes used in a similar sense in Marathi (नाचवणे.)

Sl. 7. कालः—Time, i. e. the passing away of time. चातः—fear, or disgust. जन्न &c.—a comp. of the समाहारहं class. प्रनाशमस्तिगम्—(प्रनाशः एव मस्तिगं ताम्) मस्तिग—derived from मद्+क्रिष् (हर)+टाप् (अर)—that which intoxicates.

Sl. 8. The adjectives in the first two lines require to be distributed between शिशुकैः and गहिनी according as they end in the instr. or the nom. विपुल—miserable (हीना) derived from विपुलः. ~~विपुलः~~ नूः कार्यभागे यस्याः—Lit. having nothing to do; hence, (at a loss to know what to do. गदह &c.—गदहः यः गलः तत्र बुध्यन्ति विलीनानि च अक्षराणि यथा स्युः तथा. Avy. comp दग्धजडस्वार्थे—~~for the sake of the assarel stomach.~~ The word दग्ध is often used in the sense it has here. Cf. अत्य दग्धोदरस्वार्थे कः कुर्यात्पातकं महत्। H. I. See notes on Nit. S'a. sl. 94. मनस्वी—प्रज्ञासं मनः यस्यस्तीति मनस्वी (from मनस्+विनिः) a high-souled person.

Sl. 9. पुरुषबहुमानः—Rāmārshi explains this as equivalent to अनां बहुमानः than which nothing better can be suggested here. समानः—similar, hence, contemporary. जीवित &c.—जीवितसमाः—equal to life, valued or esteemed as life itself. The other interpretation placed on this expression—जीवितं सन् पूर्वं येषां can hardly be acceptable. स्वर—The word is an indeclinable (स्वरूप्यं—Amara.) and has generally the sense of the acc. or loc. It is also compounded with certain nouns; स्वर्ग, स्वर्णरी स्वराद्, (स्वर्+राद्) &c.

Sl. 10. मरुत् अशनं कल्पितं—कृत् has here two acc.s one of which is changed into nom. on account of the passive. हिंसा-क्षान्यम्—free from—the destruction of animal life.

Cf. Goldsmith:—

“And from the mountain's grassy side,
A guiltless feast I bring.”

पशवः तृणाङ्गुष्ठजः सृष्टः—beasts were created so as to live on grass; grass was fixed to be their food. स्थलीशाश्विनः—lying on the lawn; स्थली means a natural plot of land. संसार &c.—संसारः एव अर्गः, तस्य लघ्वेन क्षमा धीः येषाम्, तेषाम्. To those that do not possess the faculty of reason, God has assigned a cheap easy livelihood; but to those who can think out the means of their salvation (i. e. men) he has assigned a mode of life in pursuit of

which all their good qualities are exhausted. The struggle for existence, in the case of man, engrosses all his energies, and leave^s him neither time, nor energy to seek eternal bliss. The lower animals, however, which are powerless to effect their salvation have a comparatively easier livelihood assigned them by God.

Sl. 11. संसारविच्छिन्ति—Cutting asunder the bonds of संसार. *e i.* obtaining salvation or unification with the Supreme Being. This is attained by means of *Yoga*, and then there is no re-birth for man. स्वर्ग &c.—स्वर्ग is attained by means of religious merit, vows, sacrifices &c. The reward of these is स्वर्ग, and after the heavenly happiness is enjoyed for the prescribed term, there is again rebirth; again the acquisition of स्वर्ग by religious merit again re-birth, and so on till the end of the creation. यौवनवन - Not a happy metaphor, as वन expresses a plurality of idea. The poet could have as well said यौवनवृक्ष &c. वन is probably used for alliteration.

Sl. 12. वयमेव भुक्ताः—desire has preyed on our minds (like canker on a bud) तप्तः—*i. e.* with cares and anxieties. वयमेव याताः—it is we that have had our *exits*. In popular language we say that time passes; but really speaking it is not time that passes; time is eternal; but *we* have our *exits* from this world. The idea is nearly repeated in the next sloka.

Sl. 13. क्षान्तम्—We forbore, pardoned. *Cf.* भ्रान्तम् above. न क्षमया—*Sc.* but through inability to retaliate. गृहोचित &c.—The happiness which was not ours was as good as relinquished; only we were discontented, and therefore, we cannot claim the merit of saints, though we did not enjoy pleasures. सोढाः—We have to put up with the inclemencies of the weather &c. on account of poverty (as Rāmarshi suggests) but that does not entitle us to the merit of penance. ध्यातम्—We were engaged in contemplation, not of the feet of S'iva, but of wealth. Thus though we did the same actions that are done by sages'

viz. forgiving, renunciation, endurance, and contemplation, as to the fruits of those actions we have been deceived. We went the wrong way, and hence our disappointment. For निवर्तितप्रापैर्न शम्भोः पदम् *Cf.* अन्तर्यश्च मुमुक्षुभिर्निवर्तितप्राणादिभिर्मृग्यते *Vic. I. 1.*

Sl. 14. All parts of the body indicate the advent of old age. Greed alone grows young, *i. e.*, though old we feel as greedy, or more, as when we were young. मृग्या here may also be taken as an उपलक्षण *i. e.* indicating kindred things—the feelings of the mind.

Sl. 15. अम्बरखण्ड—(1) a part of the sky, and (2) a strip of cloth. संवीतः—covered, clothed, or surrounded; p. p. from वृथे with सम्. दौर्गत्यम्—(दुष्टा गतिः दुर्गतिः तस्या भावः) wretchedness. The poet bewails the wretchedness of the sun and the moon who are here described as having but one strip of cloth in common to cover themselves with. The fig. here is श्लेष which is thus defined:—श्लेषः स वाक्य एकस्मिन्वचनैकार्थता भवेत् । K. P. x. When in the same sentence more than one meaning is possible it is श्लेष.

Sl. 16. चित्तरमुषित्वापि—even after staying very long. वियोगे—is here used in the sense of the vanishing of pleasures, and is explained by the words व्रजन्तः स्वातन्त्र्यात् below. स्वयम्—of one's own motion, voluntarily. परितापय—The dat. is equivalent to परितापं दातुम् । See note on हिताय Niti 8'a. 72. शमसुखम्—शम is the same as शान्ति for which see Bg. II. 71-72. It is not used in its technical Veda'ntic sense (for which see the next sl.)

Sl. 17. विवेकव्याकोश—विवेक is the same as निर्यानिर्त्यवस्तु-विवेक 'discrimination of the real from the unreal. When one knows wherein lies permanent happiness, which alone can be called true happiness, he tries to acquire it. For this purpose शम and others (शम-दमोपरतितितिक्षासमाधानश्रद्धाख्याः । Ved. Sa'.) are necessary. व्याकोश means unfolding, budding;

hence development. When one has *discrimination*, one should try to acquire *s'ama* and others. शम is defined as 'शमस्ता-वद् अइयादित्यतिरिक्तविषयेभ्यो मनसो निग्रहः i. e. restraining the mind from all other objects and devoting it to the hearing of the recital of holy texts &c. (i. e. मनन, निदिध्यासन &c.) विकसति when it blooms i. e. produces the wished for result i. e. the annihilation of all desires (तृषा परिश्वंगे तुङ्गे शाम्यति). सा परिश्रुतिः—that well-known perfection (of contemplation) viz what is called जीवन्मुक्ति in which one enjoys the joy of Brahma.

जराजीर्ण &c.—जराया जीर्णे (worn out, i. e. whose charms are lost by long use or which is overpowered by old age) यद्वैश्वर्ये तेन यद्विभूतं (the complete hold which it has on Indra) तेन यः आक्षरः तेन कृतः । A *Brahmavid* who enjoys the supreme delight of Brahma is happier than Indra whose sovereignty and greatness are finite and who is to be pitied for falling a victim to these. तृषापात्रम्—(v. l.) Indra, although unable to resist temptations, longs, nevertheless, to enjoy the delight of a Brahma-knowing man.

Sl. 18. पिटर-ज कालावित-गरुः—पिटरज्जायेत इति पिटरजं यत्कपालं तस्मिन्निर्जितः गरुः येन । The dog is supposed to thrust its mouth, being pressed by hunger, into the brim of a jar in the hope of finding something to eat in it and so get it stuck round its neck.

Sl. 19. भिक्षाशनम्—भिक्षया अशनम् तदपि—should also be taken with एकवारम्, so as to give the meaning—even the coarse food could be had for but one meal; it was not sufficient for the two meals in the day. जीर्ण &c.—जीर्णानि यानि शतं खण्डानि तेषां विकारः तत्प्रचुरा वा जीर्णशतखण्डमपी । In spite of abject poverty, says the s'loka, attachment for worldly objects does not die out.

Sl. 20. कविजनविशेषैः—by particular poets. गुरुकृतम्—magnified praised, made much of.

Sl. 21. For माहात्म्यम् some read दाहात्म्यम् which is equivalent to दाहात्मकताम्—power to burn. माहात्म्यम् can also be easily understood from the context to mean the same thing. बाडिशयुतम्—to which a fish-hook is attached. वडिशम् मत्स्यवेधनम्। Amara. The moth and the fish are not sentient beings and they cannot perceive danger, but men, sentient beings that they are, are ruined by their desires. जटिल—intertwined, complicated. गहनः—inscrutable, mysterious.

Sl. 22. नववन &c.—upstart wealth often produces intoxication. अनुमन्तुम्—to consent to, to tolerate. Cf. infra sl. 90.

Sl. 23. विपुलदृश्य—large-hearted. विवृतम्—upheld, preserved. दत्तं &c.—probably a reference to Paras'ura'ma, who conquered the world, and presented it to the Bra'hmanas. कतिपय &c.—कतिपयानां पुराणां स्वाश्रये (अधिगते सति)—when supremacy has been acquired over a few towns.

Sl. 24. मानः—(1) मानं ददाति (स्वभ्यः) इति; one who confers honour (on his dependants); and (2) मानं ह्यति (शत्रूणां) इति from मान+हो (अवखण्डने) one who subdues the pride (of the enemy); any of these two senses will do here. एकान्ततः—totally, utterly.

Sl. 25. अनुक्तायां &c.—The sovereign is considered as the husband of the earth by Sanskrit poets. Cf. ना विष्णुः पृथिवीपतिः where the king is spoken of as the husband of the earth. क इव बहुमानः—what honour is it indeed? क इव is here used in the same way as को वा in मृतः को वा न जायते N'i. S'a. 32. Also Cf. परैस्त्वदन्यः क इवापहारयेत् &c. Kir. I. 31. लंशेपि पतयः—the loc. is noteworthy. विशदे कर्मभ्ये—Mr. Telang here remarks that 'for having so little' they should have grieved; but it would be better to suppose that they should have chiefly grieved for being the lords of भुक्तोच्छिष्टा पृथ्वी.

Sl. 26. मृत्पिण्डः &c.—The whole earth is a ball of clay encircled by the line of water (sea); it is indeed very

small, and is parcelled out among themselves by a number of kings after hundreds of fights. These petty chiefs are poor and abject; the poet therefore despises those that wish to get something out of them.

Sl. 27. पर &c.—परेषां द्रोहे निबद्धा बुद्धिर्यैः ते. A royal court is frequented by buffoons, flatterers, and licentious and malicious people. The poet says, as he is none of these, a royal court is not the place for him. Mr. Telang here quotes from Juvenal the following parallel lines:—

“What’s Rome to me, what business have I there?

I who can neither lie, nor falsely swear,

Nor praise my patron’s undeserving rhymes.”

Sl. 28. क्लेशहाये—to remove the miseries, to console them for their privations. विषयमुखलिक्षये गता—(in course of time) it went to serve (the purpose i. e.) pleasures of sensualists; it became subservient to sensualism. शास्त्रविमुख—one that does not encourage learning. The same cause of the decline of learning has been given already in Vai. S’a. sl. 2..... प्रभवः स्मयशूषिताः।... ..जीर्णमङ्गे सुभाषितम् ॥ इति is derived from हनृ + क्तिन्.

Sl. 29. कोऽपि—indescribable, unnamable. स जातः आसीद्—he alone was born; he alone deserves to be counted as having been born, the birth of others is as good as nothing. अलङ्कारविधये—for the purpose of decoration, as a decoration or ornament. It is well-known that S’iva decorates himself with a string of human skulls. That deity does not however give preference to one skull in particular, nor does he wear it on his head, as the poet seems to imply. प्राणनाण &c.—प्राणानां प्राणे प्रवणा मार्तयेशम् तैः; प्रवण (derived from प्र to go + वृत् (अन) प्रवन्ते अनेन अब वा)—sloping (प्रवणः क्रान्तिस्रोतः प्रह्वेना न चतुःसिधेः। Amara;) inclined, disposed. नृभिः नमहिः—instr. absolute,

same as the loc. absolute नृषु नमस्तु सस्तु . स्पर्शरभरः—excess of feverish or morbid pride.

Sl. 30. For a similar idea see *supra* sl. 24. यावदर्थम्-यावानर्थः तावत् । we are the sole masters of the wealth of words i. e. we rule supreme over the domain of letters. गिराम्—The gen. by the rule. अजीगर्थयेषां कर्मणि (षष्ठी) । Pān. II. 8. 52. Words meaning to remember, or remembrance and the roots हृश् and ईश् govern the gen. of their object.

वादि &c.—वादिनां स्पर्शः एव उच्यते तस्य क्षमनविधौ. अक्षयम्—in exhaustible. पाठवम्—(पठो. भावः, अण्) skill. मतिमलङ्घितये (मतेः मलः, तस्य हतिः तस्यै; (For हति see note *supra* sl. 28)—to remove the taint of their understanding. सुतराम्—much more so (आस्था न), Comparative of सु.

Sl. 31. लटभ—lovely, attractive; when a n. (लटभा) it means a beautiful woman संसारसरणिः—संसारः एव सरणिः मार्गः तत्र. सरणि is derived from सृ to move+अनिः by U1. II. 102. अयनं वर्तनं मार्गाध्वपंथानः पदवी सृतिः । सरणिः पद्धतिः पद्या वर्तन्येक पक्षीति च ॥ Amara. स्वर्तिन्योः—of the heavenly river; see note on स्वर *supra* sl. 9. सत्ताकन्दनगिरः प्रतनुनः—We raise (lit. stretch forth) our cries of invocation सु-तोरेः—ताराद्व्युद्वेः (ध्वनिः) Amara. फूत्कारैः—with sighs. फूत्कार is an onomatopoeic formation.

Sl. 32. वसुनि खण्डिते—Rāmarsi explain this as 'wealth being partitioned out'; in connection with the last two lines, however, this primary meaning will not suit, and we must have the secondary sense 'wealth being destroyed' here.

व्यर्थम्—(वि+अर्थम्) without getting any money (in charity, for which he comes). विगतः अर्थः यथा स्वात्तया. ज-हुकन्या—The Ganges is so called from the king जङ्गु. "The river Ganges when brought down from heaven by the austerities of Bhagiratha" (see N'l. S'a. sl. 01.) " was forced to flow over earth to follow him to the lower regions.

In its course it inundated the sacrificial ground of king Jahnu who being angry drank up its waters. But the gods and sages, and particularly Bhagriatha, appeased his anger, and he consented to discharge those waters from his ears. the river is therefore regarded as his daughter."—Apte's Sk. Dictionary. Another account of the descent of the Ganges, however, states that Jahnu was a Rishi performing penance and that the Ganges in its course having disturbed the sage in his concentration by flooding the country where he was, the sage in anger stopped the course of the river by pressing it under his thigh. At Bhagiratha's earnest entreaties, however, he let the stream flow again. कन्दर, इरी, and कुञ्ज are given as synonymous terms, and some think that two of them are redundant. But कुञ्ज has a clearly different shade of meaning. निकुञ्जकुञ्जौ वा क्लीबे लतादिपिहितोदरे Amara. A कुञ्ज is a hollow in a mountain covered over with a thicket. इरी is a cave, a hollow *dug out* in the side of a hill; and कन्दर though given by some to mean the same (इरी तु कन्दरो वा स्त्री, Amara.) should rather be taken here to mean the gorge or defile between two hills, in which sense it is used further on in sl. 66. कचिद्- somewhere.

Sl. 33. प्रसादे नेतुम्—to propitiate. क्लेशकलेभम्—Confused mass of misery. कुरुते कल्पते वा; कल्+इल(च्); Un. I. 54. कलितं गहनं सने। Amara. Mr. Telang reads कलितम्. He says 'कलितं might mean वन्यन but this requires a straining' स्वयमुदित &c.—स्वयम् उदिताः चिन्तामणे. गुणाः यस्मिन् तस्मिन्. The चिन्तामणि is supposed to be a jewel the possession of which gives any desired object. When the mind is content it has acquired the power of the चिन्तामणि; for having nothing to wish for, the mind can say that it has given itself what it longs for. विमुक्तः संकल्पः &c.—When all desires have been foregone, every desire has in fact been gratified.

Sl. 34. कुले—कुल is here used in the same way as 'birth' in

English in the sense of 'noble birth' The reading मौने for माने in l. 2 is not to be preferred; because मौन in itself is a blemish and cannot be linked with other good things mentioned in the verse; secondly, all the expressions indicating danger are predicated as directly producing evil effects on the objects named, while no direct effect can be produced on मौन by the fear of being considered spiritless. There is therefore a want of symmetry if we accept the reading मौने instead of माने.

Sl. 35. तुलितवितिनीपत्रयसाम्—तुलितं तुलां प्रापितं वितिनीपत्रययो येशाम् । this comparison is very common. *O.* नलिनीद्वलगतजलम् । तितरलं तद्वज्जीवितमतिशयचपलम् Moh. M. 5. कृते goes with प्रागानाम्; between the se two sometimes a word may intervene. आड्य a rich man; derived from आ + धे + क, पृथेइरादि०. द्रविग &c.—द्रविगश्च महेन निर्गता संज्ञा येशाम्, तेशाम्. Bah. वीतव्रीडैः—वीता व्रीडा येशाम् तैः । निजगुणकयापातकम्—self-praise is forbidden, and is therefore considered to be a sin. *O.* ब्रुवते हि फलेन सायवो न तु कण्ठन निजोपयोगिताम् । Nai. II. 48. इन्द्रोपे लघुतां याति स्वयं प्रहृषापितेर्गुणैः । Subh

Sl. 36. सामन्त (सम्यगन्तः समन्तः border, frontier, तत्र भवः सारन्तः) means a frontier king, a tributary prince. विद्वन्—a wise man. उद्विक्तः—(pp. of रिच् with उन्) originally means exceeded, overflowed, hence haughty. निबद्—a collection. स्मृतिपथमगात्—became ancient history.

Sl. 37. To explain गमितः Rāmāśhādi कानेनेति येरः. This will do very well. But Mr. Telang thinks गमित to be an instance of रशये रिच् and refers for a parallel instance to Rig. III. 50. In the passage referred to however the causal sense is not at all justifiable, which is not the case in the present passage. सिकतिल &c.—सिकताः सन्त्यत्र । 'देगे लुञ्जिलचौ' । Pān. V. 2. 105. चादण् मनुष्य । सिकताः सन्त्यस्मिन्देशे इति सिकतिलः, सैकतः, सिकतावान् Sid. Kau.

Sl. 38. तदनु बहवः—(And there are) many after him, i. e.

many who follow or depend upon him. The last two lines describe the game at dice in which the god of death and his wife are engaged. The world is their dice-board, mortals the dice-pieces (सार-Mara'thi सौगन्ध्या,) and day and night the two dice. S'iva is the Destroyer in the Trinity and is described in the Pura'nas as playing at dice with his wife Párvati.

Sl. 39. " Human life being only as long as a few twinklings of the eye how are we, the poet asks, to secure the four पुह्वार्थे viz धर्म, अर्थ, काम and मोक्ष ? " This seems to be what Ra'marshi thinks of the verse. The reference to अर्थ in the text is of the faintest character. सुरनदीम्-वस् with अधि governs the acc. नि however is not mentioned among the prepositions given in the sūtra गुणोदारात्-गुणैः उदात्तास्तान् । Mark the alliteration in this sl.

Sl. 40 हिमगिरि- हिमगिरेः शिखायां बद्धं पद्मासनं येन तस्य । पद्मासनं is a particular posture in religious meditation, thus described :— उत्तानौ चरणौ कृत्वा ऊरुसंस्यौ प्रथमनतः । ऊरुमध्ये तथोत्तानौ पाणी पद्मासनं त्विदम् ॥ Or ऊरुमूले वामपादं पुनस्तु दक्षिणं पश्य । वामोरौ स्थापयित्वा तु पद्मासनमिति स्मृतम् ॥ ब्रह्मध्यान- ब्रह्मणि ध्यानं तस्याभ्यसनं तस्य विधिः । योग-निद्रा—A sleep of meditation or contemplation. योगः मनसो विषयान्तरव्यावृत्तिः तद्रूपं निद्रा । concentration of the mind on Brahma is here likened to sleep because the Yogi is dead to the external world during the time of meditation—his mind takes cognisance of no external objects like that of a man fast asleep. किं तैर्भाष्यम्—will they ever be? कण्डूयन्ते—A denom. from कण्डू (कण्डूम् अङ्गविघर्षणे). The other reading संस्पृश्यन्ते &c. adopted by Mr. Telang (see foot-note) is more poetical but requires some such expression as 'from me' to be supplied.

Sl. 41. पृष्ठिने-तापोत्थितं तत्पृष्ठिनं Amara; a sandy bank left by receding water; goes with सुसरितः. सुसरित्—the heavenly River, the Ganges. भवभोगोद्दिग्धा;—भवानां जन्मनामाभोगेन उद्दिग्धाः बहुलुःखजन्मपरंपराभीताः Ra'marshi; or भवस्य संसारस्य आभोगः तेन उद्दिग्धाः । Any of the two senses will do. आत्तवचसः—आत्तं गृहीतं वचः ये ते; who have taken to (i. e. are repeating) the words.

आनन्दोद्भवा &c.—आनन्देन उद्भवाः ये बहुलाः बाष्पाः तैः आसृताः दृशः येषाम् ते बहुलः Bah. The joy referred to is, of course, that resulting from the manifestation of the Supreme Deity in contemplation. The reading आर्तवचसः is meaningless unless we take आर्तवचस् to mean. 'earnest cries, fervent prayers,' against the *rudha* sense of आर्त.

Sl. 42. अमरसरित्—the Ganges. हरितः—the quarters. अवेन्य—Not showing one's poverty, or (2) freedom from meanness. वटविटपः &c—it is difficult to see the propriety of calling the *Vata* tree 'a *dayita*.' Probably the poet refers by '*dayita*' to गृहस्थाश्रम in which the wife plays a conspicuous part. 'Let the *Vata* tree be my home' *i. e.* let me renounce the pleasures of the world and take to a devotee's life worshipping S'iva, sitting under a *Vata* tree &c.

Sl. 43. ग्राह—A shark. वितर्क—misgivings, doubts, अस्मिन्कृते इह भविष्यति न भविष्यतीति चेष्टादयः ऊशः Rāmarshi. धैर्यद्रुनध्वंसिनी—felling the tree (courage) on its bank. *Cf. supra.* सिकतिछन—हीतीरतक्षणेः Sl. 37. आवर्त—an eddy, a whirlpool. तटी—the bank of a river. तस्याः पारगताः—those that have crossed it (the river) *i. e.* have conquered desire.

Sl. 44. आसंसारं-त्रिभुवनम् &c—(Searching through) the three worlds where the course of worldly life prevails.—Telang. The mind is deeply attached to sensual objects as the elephant is to his mate. In order to secure the elephant, there must be a strong post (अलान); and to curb a sensual mind a strong man. The post and the strong man, the elephant and the mind's and sensual objects and female elephant, are the pairs compared here, and the poet says that he never met nor ever heard of a strong-willed man who resisted the temptation of sensual objects. लीब=int. xicate l. संयमाकान—a post for fastening or securing.

Sl. 45. Construe:—ये (वासरः) धनपतिपुरःप्रार्य गतुः सहीर्षा वर्धन्ते

ये च (वासराः) विषयाक्षेपपर्यस्तबुद्धेः (मम) अल्पसं द्यति, तेषां वासराणाम् शिखरिकुहरघावशय्यानिषण्णः (भूत्वा) ध्यानच्छेदे अन्तःस्फुरितहसितं स्मरे-
यम् । विषया&c—विषयाणामाक्षेपेण पर्यस्ता बुद्धिर्यस्य तस्य Bah. आक्षेप
means allurement or distraction; one commentary also explains it
as आहर. अन्तः &c.—अन्तः स्फुरितं हसितं यथा स्यात्तथा Avy. वासराणां—
the gen. by अधीनार्थेऽप्येतां कर्षणि । Pān. II. 3. 52. ध्यानच्छेदे—
[ध्यान is defined by Patanjali as 'तत्र प्रत्यैकज्ञानता ध्यानम्'] (1) at
the end of my contemplation; or (2) during the interval between
two समाधि's. The idea is—after I shall have dropped my समाधि
I shall smile at the life of misery I now lead. May the time
come when I shall enjoy the happiness of a समाधि.

Sl. 46. समाहितं—सम्यक् आहितं समाहितम् firmly placed, con-
centrated. पित्रोः—may be regarded as एकशेषद्वयं, माता च पिता च
पितरौ; by 'पिता मात्रा' । Pān. I. 2. 70. मात्रा सहोक्तौ पिता वा
क्षिप्यते (also मातापितरौ) तयोः । पर &c.—coveting a morsel of
food from strangers. ककैरेव—Cf. *supra* भुक्तं मानविवाजितं परगृहे-
ष्वाशंकया ककवत् । Sl. 5.

Sl. 47. वितीर्ण—given away. p.p. of तृ with वि. तरुण—
young, tender. विगुण &c.—विगुणः परिणामः वासां ताः—having an
unfortunate result, विधिगतीः—the motions i.e. the workings of fate.
त्रियामा—the night. त्रियामा क्षणश क्षया Amara. याम is a *prahara*
or 3 hours (द्वौ यामप्रहयौ समौ. Amara); and the night is con-
sidered to have only three *praharas*, the first half watch and the
last half being excluded. हरचरण &c—हरस्य चरणयोः यत् चित्तं तदेव
एकं शरणं येषाम् ते. Bah. शरण—a protector, saviour. शरणं
गृहरक्षित्रोः Amara.

Sl. 48. निर्विशेषे विशेषः—Rāmarshi explains this as follows:—
अत्र विशेषः अन्तरं भेद इत्यर्थः । निर्विशेषः अनाविषयः । अत्र विशेषे अन्तरं
नास्तीत्यर्थः । The philosopher says to the king, what you
regard as *greater* satisfaction is not so in my esti-
mation. Mr. Telang does not think Rāmarshi's explanation as
satisfactory, and proposes that विशेष should be taken to

mean 'greatness,' उत्कर्ष. This is certainly no improvement on Rāmarshī's interpretation, which is quite unobjectionable and gives good sense. The fig. is अर्थान्तरन्यास.

Sl. 49. अकार्पण्यम्—कृपणस्य भावः कार्पण्यम्; अविद्यमानं कार्पण्यं यस्मिन् । बहिः मन्दस्पर्शम्—(the mind too,) moving (but) slowly towards external objects. The mind is solely occupied in contemplation and hardly bestows any thought on external objects. The internal objects for a contemplative mind are itself and the supreme soul; while the entire creation constitutes foreign things. These latter are referred to by the word बहिस्.

Sl. 50. भैक्षम्—(adj) obtained by begging; (n.) same as भिक्षा, food collected together by begging. भैक्षं भिक्षाकरम्भकम्. Amara. आद्यादशकम्—(दशानाम् समूहे दशकम्) the ten quarters. निःसंगता &c.—निःसंगताया अंगीकरणमेव परिणतिः । परिणतिः—the end, close, or termination; hence here, the closing act of life. When a man has accepted asceticism (निःसंगता) he has no worldly actions to perform. His accepting asceticism is therefore the last act of his life. संन्यस्त &c.—Those who have abandoned (i. e. got rid of) the multitudes of contacts (i. e. opportunities) of self-humiliation (i. e. in supplicating others.)—Telang

Sl. 51. तुरगचलचित्ताः—neither very common nor a good simile; a horse is known for fleetness and not for fickleness. Cf. however Bāṇa's description of Lakshmi—इयं हि...इन्दुशकलादेकान्तवक्रतामुद्येः श्रवसश्चञ्चलतां ... गृहीत्वा &c. बद्धमनसः—बद्धं मनो येषां ते. longing for (eminence). In line 4 the word अन्यत्र seems to be redundant.

Sl. 52. मेघ &c. मेघानां वितानं, तन्मध्ये विलसन्ती या सौशमिनी तद्वत् चञ्चलाः । वायु &c.—वायुना विघटिता याऽभ्रगां पटली, तस्यां लीनं बभूवुः तद्वत् । भङ्गुरम्—frail, liable to speedy dissolution; from भङ् + घुरच् (हर) यौवनलालना—the indulgences of youth, youthful happiness. Rāmarshī explains लालना by धारणा, and another commentary by भविपालना; but neither of these is satisfactory. योगे—योग

seems to be used here in the sense of 'Union with, or manifestation in contemplation, of the Supreme Spirit. Its usual meaning is चित्तवृत्तिनिरोधः 'controlling the functions of the mind' धैर्यसमाधि &c.—धैर्येण (by patience) या सप्ताधिसिद्धिः success in the acquisition of the Samādhi by patient contemplation or धैर्यं च समाधिश्च ताभ्यां. Samādhi is the last and the most perfect stage in meditation, the eight stages being अमानिद्यमासनप्राणायामप्रत्याहार-धारणाध्यानसमाधयोऽष्टांगानि । विप्रश्नं—2nd. pers. pl. Imper. of धा with वि. बुद्धि निप्रश्नम्—Form your inclination towards, fix your minds on.

Sl. 53. पाली—the edge. सित &c.—(सितेन पटेन षडङ्गा पाळी यस्याः ताम् । The edge of which is covered with a piece of white cloth. कपाली - a broken pot. न्याय &c.—न्यायाः गर्भे येषां तथा भूताः ये द्विजाः तैर्दुतः यः हुतमुक्तं तस्य धूमेन धूमं उपकण्ठं यस्य तत् (द्वारम्) । न्याय-न्यायानि परमं परं प्रापयन्ति विवेकेनेति न्यायाः श्रुतिशास्त्रसृत्यादयः says Rāmārshi. This is the meaning here 'the formulæ or systems manifested in the three Vedas.' Malli. commenting on Kum. II. 12 says नीवन्त धूमिर्यविशेषा इति न्यायाः स्वरास्तेरुशक्तानुवाचस्वरितैः । But the meaning here is—the Vedas pronounced correctly (with proper intonation and accent.)

धूम—of a smoky colour, blackened. उपकण्ठम्—the adjacent part. द्वारं द्वारं प्रवृत्तः—going from one door to another वरम्—an ideal. expressing preference, and used with the clause containing the thing preferred (which is put in the nom. case). See Apte's Guide § 301.

तुल्यकुल्येषु—कुले भवाः कुल्याः fr. कुल+यत् (य) by 'दिगादिभ्यो' यत् Pān. IV. 3. 54., कुल being a synonym of वंश. कुल्यः कुलोद्भवे मान्धे कुलस्यातिहितेपि च । Vis'va. The sense intended by the poet however is तुल्यं च तत् कुलं तुल्यकुलं तत्र भवाः । But this is inadmissible from a grammatical point of view. भवार्थे यत् may be added to simple words, and not compounds. Vāmana remarks—भवार्थे पुनर्दिगादिपाठेपि वंशशब्दस्य वंशशब्दशब्दे तत्र प्रत्ययः । महजवता प्रातिप-

दिकेन तदन्तविधेः प्रतिषेधात् । The form may be defended by explaining it as तुल्यकुले साधवः, यत् being affixed by 'तच्च साधुः' Pān. IV. 4. 98.

Sl. 54. तत्त्व &c—तत्त्वस्य विवेके पेशला मतिः यस्य । whose intellect is keen in thinking out the truth. उत्पन्न &c—उत्पन्नाः ये विकल्पाः ते गं जल्पैः (जल्पनेन) मुखराः—उत्पन्न...मुखराः तैः । wise men don't care what others speak about them, but silently go their own way. स्वयम्—this word Rāmarshi elaborately explains by स्वनैव रूपेण आनन्दन्तः; 'by themselves' or 'without meddling with others' will do.

Sl. 55. वृद्धित &c—भव एव बन्धः, तस्य व्यतिकरः, वृद्धितः भवबन्धव्यतिकरो येषाम् ते । i.e. the worldly ties which proved an obstruction to them having been snapped. आशीविष—a serpent आशीविषो विषधरः Amara. आशीविष is derived from आशी (a serpent's fang) + विष (आश्यां विषमस्यास्तीत्याशीविषः). The derivation more usually given is fr. आशीस् + विष the comp. being classed under the पृषोक्तादि class. The second line वनान्ते ऽचिन्वन्तः &c. means (those blessed persons) that do not seek the crooked course of serpentine sensualism. शरच्चन्द्र &c.—शरदि यः चन्द्रः तस्य उयोस्त्वा, तया धवलः यः गगनस्य आभोगः, तेन सुभगा, ताम्, i. e. the night which is delightful on account of the sky being lit up with the winter moonshine. आभोग—expanse. तद्वन्ते—a violation of grammatical rules; the root is Parasm. चय storing up.

Sl. 56. इन्द्रियार्थ—the objects of the organs of sense. आयासक—troublesome; it goes with गगहनात्. विरम् governs the abl. of the object from which cessation is meant. श्रेयामार्गम् (the obj. of आग्रह preceding.)—the path of final beatitude. श्रेयस् is the same as मोक्ष—मुक्तिः कैवल्यनिर्वाणं श्रेयोनिःश्रेयसामृतम् । मोक्षोपवर्गः—Amara गति—course, movements Cf. विगुणपरिणामा विधिगतीः sl. 49 supra, भूयः—again, with persistence.

Sl. 57. The first two lines should be thus construed:-- (हे) प्रणयिनि प्रिये (त्वं) भूशय्या (भूत्वा) पुण्यैर्बलकैरधुना वृत्तिं कुरुष्व । उत्तिष्ठ अकरुणैर्नववल्कलैः वनं यामः । ईश्वराणाम् गूढं नापाप्ते, and

means 'of rich people' cf sl. 91. वित्त &c.—वित्तमेव व्याधिः, तस्माद्भिकारः, तेन विह्वला गीर्येषाम् तेषाम्.

Sl. 58. Addressed to the mind. मोहं मार्जयताम्—of those who have clean swept infatuation. Some read मार्जय and ताम् taking ताम् to mean प्रसिद्धाम्., but this does not give good sense. तदभुवाम् of the grounds on the bank. आसन्नं वीकुहं—resort to the vicinity of. को वा प्रत्ययः—what faith can be placed? the answer being none.

Sl. 59. वाक्षिणात्याः कवयः—Fr. वक्षिण+त्यक्त् meaning 'of that place'. Poets of the Deccan who were masters of the *Vaidarbhi* style of composition which is regarded as the best. यद्यस्येवम्— but this is not possible except in very few instances, and so the didactic character of the verse cannot be marred by its apparent acquiescence with the enjoyment of pleasures.

निर्विकल्पे संनाद्यौ—Samādhi is of two kinds according to the Vedantins, viz. सविकल्पक and निर्विकल्पक corresponding with the terms सम्प्रज्ञात and असंप्रज्ञात of the Yoga. निर्विकल्पकतः is thus explained in the Ved.Sā. निर्विकल्पकस्तु ज्ञातृज्ञानाशिविकल्पलयापेक्षया द्वितीयवस्तुनि तदाकाराकारितायाश्चित्तवृत्तेरतितपमेकीभावेनावस्थानम् । 'An exclusive concentration upon the one Entity without distinct and separate consciousness of the knower, the known and knowing, and without even self-consciousness.'—Telang.

Sl. 60. कहणा, मैत्री, and प्रज्ञा are here called बहूजन—ladies. शरणम्—protector, saviour रणन् &c.—मणीनां मेखला मणिमेखला, रणन्ती मणिमेखला यत्र तत् रणम्०

Sl. 61. भोगेभ्यः—the dat. by 'सृहेरीप्सितः' Pān. I. 4. 36. In the case of the root सृह् the object desired is put in the dative case. सृह्यालु—from सृह्+आलु(च्) by 'सृहिगृहि—' Pān. III. 2. 158. भिक्षासक्तु—भिक्षया लब्धः सक्तवः, barley-flour (obtained by) begging. वृत्तिम्—livelihood.

Sl. 62. A question to an estranged friend. Once our in-

terests were common; now you and we have no connection. What has happened in the meanwhile to estrange us?

Sl. 63. Construe the third and fourth lines thus:—संप्रति वयमन्ये, बाल्यमुपरतम्, (अस्माकं) आस्या वनान्ते, मोहः क्षीणः &c. अगज्जाल -this network of the world i. e. all its intricate and confounding incidents.

Sl. 64. प्रभाचोर—one that robs another of its brilliancy i. e. is as brilliant as another. Cf. सरोरुहद्युतिमुखः Rat. I. अनया किमभिप्रेतम् What can she have intended? स्मर &c—कुसुमान्येव वागः कुसुमबाणः। स्मरस्य कुसुमबाणानां व्यतिकारः, तेन उवरः, तस्य उवाला. बराकी—miserable, wretched. Also sometimes used as a word of contempt.

Sl. 65. प्रीत्ये—the dat. case as indicating the result. दीपाङ्कुर flame छाया—shadow. Rāmarshi explains it by आतपप्रत्यतीका (the contrary of light) which Mr. Telang does not accept. He gives it the meaning 'flame'; but when we consider the word दीपाङ्कुर the word छाया would be redundant if it were taken to signify 'flame' The shadow thrown by the flame of a lamp is even more unsteady than the flame on account of its magnitude.

Sl. 66. कन्दर—the slopes between two hills. see sl. 32. प्रश्रय—courtesy, courteous behaviour. प्रश्रयप्रश्रयो सनौ. Amara. the last line is adj. to मुखानि. दुःखोपात्त &c. दुःखेन उपात्तं यदल्पं विसं तस्मात् यः स्मयः स एव पवनः तस्य वशेन आनर्तताः भुवः एव उताः येषु तानि (मुखानि)

Sl. 67. हिमवतः स्थानानि—places in the Himalayas. सावमान &c.—अवमानेन सहिताः ये परोषां पिण्डाः तेषु रताः coveting from strangers a morsel plus indignities.

Sl. 68. धरणिधरपदैः—by the feet of mountains; the mountains are said to uphold the earth and have had a number of synonymous words to denote them from this circumstance, such as नदीधर, धूम्र, &c. Rāmarshi gives as an

optional meaning 'शेष, The word पाद presents some difficulty in the way of accepting either sense, as the serpent S'esha has no feet, as also mountains. The adjacent hills of mountains are however regarded as their feet and the mountains are described as supporting the earth with their feet. So we may accept the meaning 'mountains' and reject 'S'esha.'

Sl. 69. एकाकी—(एकः एव अकति गच्छतीति) going alone in the world. पाणिनामः—पाणिरेव पादं यस्व—to whom his hand is serviceable like a pot. कर्मनिर्मुक्तन is essential to avoid the repetition of births and deaths. Cf. S'ariraka Bhāṣya on Brah. Sū. IV. I. 14. 19.

Sl. 70. सकल &c—सकलान्कामान्बुद्धते इति सकलं बुधाः। कल्पं स्थितम्—'कालाध्वनोरस्वन्तसंबोधे (द्वितीया)' Pān. II. 3. 5. Nouns showing duration of time are put in the acc. case.

Sl. 71. पद्मवस्त्रम्—silken cloth. कदशमम्—कुत्सितं भक्षणम् (' कोः कत्तपुष्पेऽयम्' । Pān. VI. 3. 101. कत् is substituted for कु in a Tat. when the latter member begins with a vowel) coarse food. च्वक्त &c.—च्वक्ता उच्योतिः ब्रह्मज्ञानरूपा यस्मिन् तत् (वैभवम्). The last line requires to be expanded into च्वक्तउच्योतिः वैभवं (यदि) न (ततः किम्) ? अन्तर्नयितभवं वैभवं वा (यदि विद्यते) ततः किम् ? अन्तः &c—अन्तः नयितं भवस्व भवं यस्मिन् तत् (वैभवम्). The idea is—A man who has renounced the world and devoted himself to the service of God is indifferent to all such things as are mentioned in the śloka.

Sl. 72. मरणजन्मभयं हृदिस्थम्—If the fear of the repetition of births and deaths is present in the mind of man, he will try to obtain final rest or beatitude; but if he is not afraid of the said repetition or is unaware of it, he will not work out his salvation. हृदिस्थम् an *aluk* compound.

Sl. 73. अनन्त—having no end. अजर—not subject to old ages as it is निर्विहार; Comp. सत्त्वं ज्ञानमनन्तं ब्रह्म' Tait. Up.; पुराणमजरं विदुः । Rag. X. 19. परमम्—The highest. परा उत्कृष्टा

मा शब्देन मायाख्या शक्तिर्यस्य । अथवा परा उत्कृष्टा मा शोभा यस्य तत्तया ।
 Rāmarshi. विकासि—विकासः सदा उद्यो विद्यते अस्य; नित्योदितमित्यर्थः ।
 Rāmarshi. Cf. the S'rutis परास्य शक्तिविविधैव भूयते स्वामाविकी
 ज्ञानबलक्रिया च. and तमेव भान्तमनुभाति सर्वं तस्यैव भासा सर्वमिदं
 विभाति । विकल्प—विषय Rāmarshi; or fancies, dreams, as Mr. Telang
 takes it.

अनुषङ्गः—those that follow, that are subordinate; inferior.
 कृपणलोकेकमताः—highly valued by mean people. कृपण may also
 mean poor, to be pitied (for losing sight of the real); comp.
 यो वै तदक्षरं गार्ग्यविदित्वैतस्मान्नोक्तायैति स कृपणः । Brh. Up. Also
supra अराजीर्षैश्वर्यमसनगहनाक्षेपकृपणः । sl. 17.

Sl. 74. मानस should be taken as a Voc.; some take मानसचापलेन
 as a comp. to mean 'with the swiftness of thought (lit. mind),'
 and suppose that the verse is addressed to man in general.
 Rāmarshi favours the former view. जातु—with the negative
 means 'Never.' आत्मनीनम्—आत्मने हितम् tending to one's benefit.
 'आत्मविश्वजनभोगोत्तरपदात् खः । Pān. V. 1. 9. आत्मन्, विश्वजन'
 and compounds having भोग for their latter member take ख (ईन)
 in the sense of 'तस्मै हितम्'.

Sl. 75. मत्वाहुयाः—split up into मत्वा अहुयाः निभृते &c—निभृत्वं
 यया स्वात्तया प्रारब्धाः तास्ताः क्रिया यैः तयाभूताः । निभृतम्—resolutely,
 पुनरुक्त &c—पुनरुक्तं यया स्वात्तया भुक्ताः विषयाः येषु तैः (व्यापारैः) ।
 कश्चित्ताः—disgraced. see कवज्ञानम् *Supra*, Sl. 71.

Sl. 76. उपधानम्—pillow; उपवीयते शिरोऽधः, fr. उप+धा+ल्युट्
 (अन.). वितानम्—m. n. a canopy. वितन्वते इति fr. तन् with
 वि+घञ् (अ). विरतिवनिता—Cf. *supra* कुहूत कृणामैत्रीप्रज्ञाव-
 धूजनसंगमम् where कृणा, मैत्री and प्रज्ञा are likewise called wives-
 सुखम्—an adv. here. अतनु &c—न तनुः अतनुः (नहती) भूतिर्यस्य.
 From the adj तनु the fem. forms are तनु or तन्वी. भूति has two
 meanings viz. (1) 'prosperity' as applicable to the king and (2)
 'ashes' as applicable to the Muni.

Sl. 77. अशन &c—अशनवस्त्रमानाः a *dvandwa* comp. शमानैः

घटना यस्य तस्मिन् (भोगे) । ०शासने—अधिगते सति should be taken as understood after this locative. कौटि—indescribable. Cf. विकारः कोप्यन्तर्जडयति च तां च कुरुते. Utt. महाशासने &c. Rāmarshi explains this by परमात्मज्ञाने (स्फुरिते सति). Mr. Telang says—“It means whose commands are great; thus in the Upanishads एतस्य वा अक्षरस्य गार्गि प्रशासने सूर्याचन्द्रमसौ तिष्ठतः । or भीषाऽस्माद्वातः पवने &c.; the greatness consisting in the great powers which obey those commands.” But Rāmarshi's sense seems to be more natural. The knowledge of Brahma is called *Mahāśāśana* because it comes authoritatively from the Vedas, it being the highest truth taught by them. आसन&c - ०मानानां घटना यस्मिन् v. i. अशन for आसन Mr. Telang thinks would be better. निन्योदित—ever existing, steady, permanent. Cf. with this sl. 78.

Sl. 78. स्वर्गप्रामकुटी—The comparison of heaven to a village-hut shows the contempt with which a Vedantin longing for Moksha treats the pleasures of heaven. विभ्रम—Sport. भवबन्धुःखरचना—Rāmarshi explains रचना by प्राप्ति. Mr. Telang takes it to mean ‘expanse’ ‘large extent,’ but without any apparent authority. The meaning which naturally suggests itself from the primary meaning ‘arrangement’ of the word, is ‘predestination’ ‘prearranging for future births.’ स्वात्मानन्द &c.—स्वस्मिन्नात्मानि य आनन्दः तस्य यत्पदं (the seat i. e. the शार्ङ्गाकाश) तस्मिन् यः प्रवेशः तस्य कलनं the compassing or effecting of &c. Rāmarshi explains—स्वात्मानन्द एव परमानन्द एव पदं वस्तु तत्र प्रवेशकलनमनुभवधारणम् । वणिग्दृत्तयः—mercenary doings.

Sl. 79. घन &c.—घनानां समयः, तस्मिन् या तडित्तस्याविभ्रमाः । विभ्रमाः—quick motions, flashes. उपगृहम्—*subs.* embrace, derived from गृह् with उप, +त (तुङ्सके भावे क्तः). प्रणीतम्—रचितम्. पारम्—to the other side of.

Sl. 80. झफरी—a small fish. झड्यता जातु जायते—a question implying the negative answer in itself—‘Is ever agitation produced &c.?’—‘Never.’

Sl. 81. स्मर &c. स्मरः एव तिमिरं तस्मै संस्कारेण जनितम् । caused by the effect of the darkness of Love. Love is often described as blinding men's eyes. पटुतर &c.—आविर्भूतः पटुः पटुतरः तादृशः विवेकः पटुतर-विवेकः, स एव अञ्जनम् तद् शुचिंस्ति तेवाम् । विवेक is here called collyrium because it sharpens, restores, or preserves the sight of the mind. समीकृता—Made even, rectified, corrected. Rāmarshi explains it by निर्विकल्पा. Mr. Telang takes it to mean 'looking on all things alike.

Sl. 82. रम्यं साधु-&c.—In poetry there is the happiness arising from the company of good men. The authors as a class were formerly religious people, with rare exceptions they being all Brahmans. The company of religious people could not but be pleasing. तरुण-गlistening, beaming; Rāmarshi gives चपलम् as its explanation. उपाहित—placed (there, by anger.). अनिश्चयप्रपणते &c.—When the mind has become unsteady, when it is not in its usual mood, nothing pleases it. When the thoughts as to the mutability of this existence cross the human mind, it becomes unsteady and then it cannot relish anything.

Sl. 83. स्वायत्तं &c.—स्वस्व आयात्ताः चेष्टाः बद्धाः सः । whose movements are under control; one who practises self-restraint. संयोज्य &c.—an एकदेशी अन्यथ; •जीर्णवस्त्रैः संयोज्यता या कन्या तां धारयति इति कन्याधरः संयोज्य=Sewn together, patched with. समनुत्थानोद्योग &c.—आनोद्योग may be here regarded to be the same as भोग, enjoyment; Rāmarshi takes it to mean परिपूर्णता.

Sl. 84. अन्त्यः—As I have to take no further birth, (for he says further on 'परे ब्रह्मणि लीये') this salutation must be the last from me. बुद्ध्यासंगं &c.—बुद्ध्याकं संगस्य वशो (or वशेन) उपजातं यत्सुकृतं तत्स्योद्वेगेन स्फुरत् निर्मलं च बहू ज्ञानं तेन अपास्तः समस्तः मोहस्तद् भविता यस्य तथा भूतः (अहम्). उद्वेक—overflow, abundance.

Sl. 85. कलेवरगृहम्—The human body is frequently referred to as a 'house' for therein dwells the soul. वाच्य &c.—and as

long as the senses retain their faculties unimpaired. The last line very pithily expresses an idea which brings home to the most careless reader the necessity for striving to save his soul.

Sl. 86. वादि &c.—वादिनां वृद्धं दमयतीति वादिवृद्धदमनी. Mr. Telang proposes that this adj. and विनीतोचिता should denote two kinds of learning and quotes the *subhashita* विद्या विवादाय &c, to support his position. There however, two kinds of persons are specifically mentioned as possessing two kinds of learning. Here we have no mention made of two persons of different temperament as in the *subhashita*; but the adj. विनीतोचिता seems to have been purposely added to signify that the kind of learning meant here is not that which falls under the category '(खलस्व) विद्या विवादाय; Eminent learning is *capable* of refuting an antagonist, but it need not at the same time be *prone* to controversy when it is possessed by good men.

Sl. 87. विदिकम्—lonely, solitary p. p. from विञ् with वि- यमिनाम्—of those who restrain (their minds).

Sl. 88. जीर्णः—have died out *Of*. जीर्णमे सुभाषितम्. sl. 2. वन्यफलतां वाताः—have become sterile, have borne no fruit. गुणज्ञैर्वि-
-in the absense of appreciators of merit. कृतान्तः—कृतं अन्तवतीति, कृतोन्तो येनेति वा, कृतान्तः, he who destroys things that are made. अक्षमी—unforgiving, unrelenting. क्षमा न विद्यते अस्य इति । ज्ञाज्ञातम्—This is the reading in some copies, in which case separate हि + आ + ज्ञातम्, आ being taken स्मरणे as Mr. Telang suggests.

Sl. 89. वञ्चित—mixed with. प्रतीकारो व्याधिः सुखम्—The removal of pain is happiness, Really, there is no such thing as happiness, says the poet. What is felt to be as such is merely on account of the pain being removed. विपर्यस्यति wrongly thinks.

Sl. 90. श्रेय—that which deserves to be contemplated. क्षिति- धर &c क्षिति धारयतीति क्षितिधरः, तस्य कुहरम्, तत्र यः आसा स एव पर्वकः तस्य मूढे । आत्मारामः—आत्मानि आरामः यस्य—finding delight in self (i. e.

in the contemplation of the self or Brahma) ध्यान &c.—ध्यानस्य मार्गः, तद्विषयकः एकः केवलः प्रश्नः यस्य सः । his only inquiry being touching the method of contemplation.

Sl. 91. रस्यै च विद्याङ्गना—विद्या एव अङ्गना (प्रशस्तानि अङ्गानि यस्याः सा fr. अङ्ग + न; a beautiful woman) विद्याङ्गना । रस्यै—for deriving pleasure which is usually had from woman's society. The dat. is नागार्थे Mr. Telang who reads रस्यैव supposes that र might be a mislection for स (येषां विद्यैव सती अङ्गना). सेवाञ्जलिः—सेवार्थः अञ्जलिः the bow of obeisance.

Sl. 92. त्रिलोकीसरित—the Ganges, so called because it flows through the three worlds स्वर्, मृत्यु, and पाताल. हर &c—हरस्य शिरः चुम्बतीति हरिशिरश्चुम्बिनी, ह० नीवेः छटा यस्याः सा—the ends of whose garment touch the head of S'iva. विपत्ति &c—विपत्तिरेव डवरः, तेन ज-निता या रुक्, तथा—० रुजा. दुःखासिकानाम्—दुःखमास्ते आसु इति दुःखासिकाः trying or painful circumstances; or दुःखमसिका इव poignant pain (lit. misery cutting like a poniard). For a similar idea cf. शीना शीनमुखैः &c sl. 8. *supra*.

Sl. 93. तीव्रान्तितीव्रं तपः is in the case of an ascetic the same as उद्यानेषु विविचित्रभोजनविधिः in the case of ordinary mortals. The two expressions are here identified and mean that to the ascetic penance is like a garden-party. Some take the two as separate, but then there is hardly any propriety of garden parties in the case of a saint. अमितं भिक्षाटनं मण्डनम्—(where) roaming for alms over an immeasurable distance is a glory. हन्त is here used खेदे, to show the poet's regret at wise men staying elsewhere, and not in Benares.

Sl. 94. The first line and half of the second contain the replies of servants to supposed questions. विश्वेशितुः—विश्वस्य ईशितुः the ruler of the creation निर्दोवारिक &c—द्वारि नियुक्तः दौवारिकः (fr. द्वार + उक्) निर्दोया उक्तय निर्दोयोक्तयः । निर्गताः दौवारिकस्य निर्दोयोक्तयः यस्मात्सु निर्दोवारिकनिर्दोयोक्ति । निःसीम &c—निःसीम शर्म प्रददातीति । conferring unbounded happiness.

Sl. 95. विपद्दण्ड &c-विपदेव दण्डः,। तस्य ब्रातस्य प्रतापः तस्य परंपरायाः परिचयेन चलतीति तद् विपद्दण्डं चलम् तस्मिन् । The mind is here identified with clay, fate with potter, anxiety with his wheel, and calamities with his rods. Fate whirls the minds of men by causing them anxiety and plunging them in misery.

Sl. 96. मे भेदप्रतिपत्तिर्नास्ति—I see no difference, I have no idea of difference between &c. जगताम्—the plural is used because according to the Hindu notion there are 14 worlds.

Sl. 97. किं कथयसि—why do you trouble yourself दङ्कारव-दङ्क + आरव दङ्कायतीति (for दङ्क + अश्) or दम् इति शब्दं कथयतीति दङ्कः an onomatopoeic word. दङ्कारित however is better and more usual and ought to have been preferred. For the third line Cf. *supra*, बाले डीलमुकुलितममी मन्यरा कृष्टिपाताः । किं क्षिप्यन्ते विरम विरम व्यर्थ एव भ्रमस्ते ॥ Sl. 63. चुम्बित &c-चन्द्रः झुडायां यस्य सः चन्द्रचूडः । चुम्बितं चन्द्रचूडस्य चरणयोर्ध्यानमेवामृतम् येन तद् (चेतः).

Sl. 98. चिन्तातिशून्यालये—चिन्ता act of contemplation. Also a thought for (i.e. a. wish for) a secluded place. भ्वस्ताशेष &c.—भ्वस्ताः ये अशेषाः प्रमादाः तस्मात् मुदिताः delighted at the total destruction of egotism and errors; or मदप्रमादाः may be taken as महात्मप्रमादाः, in which case it would mean errors arising from egotism or pride.

Sl. 99. तैरेव चायं भवः—And worldly life (is formed) of them only. कृतम्—enough with. आशा &c.—आशायाः पाशाः, तेषां क्षतानि, तेषां उपशान्त्या विशदम् । समाधीयताम्—fix in one place. कामोच्छित्तिवशे—कामस्य उच्छित्त्या वशम्, तस्मिन् । which is (now) under control on account of desires being uprooted. स्वधामनि—within yourself. The mind is called its own house.

Sl. 100. शकुनाः—birds. अलुकाः—*an aluk* comp. मनोरथ &c.—मनोरथे उपरचितः यः प्रासादः तस्य आप्याः तटे यद् ब्रीडार्थं काननं तत्र केल्याः कौतुकं उपन्यस्यति कौतुकजुषः तेषाम् । मनोरथोपरचितप्रासादः a palace built in the mind; i. e. building castles in the air.

Sl. 101. विभ्रम—Sportive movements. अस्थैर्येण विभ्रुतयः—affluence (marred) by inconstancy.

Sl. 102. विवृतद्वाराः—विवृतं द्वारमस्ये इति विवृतद्वाराः ताः । for which an entrance is effected. जातं जातम्—every born being. विवक्ष—helpless. आत्मसात् करोति—takes in his custody. आत्मसात्—In one's possession. 'तदधीनवपने' (Pān. V. 4. 54.) सातिः स्वात्. The aff. सात् is added to express possession and used with a form of the roots कृ, भू or अस् or संपद्. सुस्थितम्—Standing well or firmly, secure, safe.

Sl. 103. अमेध्य—unfit for sacrifice, hence impure, dirty. नियमित—regulated by boundaries; hence confined in a limited area; pent up. नारीणाम् &c.—This is taken by some with the second line; it is however preferable to take the third line as one assertion, नारीणामप्यवज्ञा being the reason why old age is an evil. Rāmarshi supports this view. The construction in this sense would be (वक्ष) नारीणामप्यवज्ञा नियतं विद्यताति स वृद्धा-वोऽप्यसाधुः ।

Sl. 104. तस्यार्धस्य परस्य चर्यम्—Rāmarshi explains this by तस्यार्धस्य पञ्चाशद्वर्षाणां परस्य अर्धस्य (पञ्चविंशतिवर्षाणाम्) अर्धं सार्ध-द्वाशद्वर्षाणि (बाल्ये) पुनः सार्धद्वाशद्वर्षाणि (वृद्धत्वे) इत्यर्थः । इष्टं उर्व-रितमायुः पञ्चविंशतिवर्षपरिमितमित्यर्थः । Human life extends over 100 years. Half of this is passed in the night. One fourth of the latter viz. 12½ years is passed in childhood and old age each. (In computing this the night-time is not taken into consideration, and the day is supposed to be of 24 hours as usual; this makes the 12½ years equivalent to 25 years for boyhood and for old age.) Mr. Telang who could not comprehend Rāmarshi's way of explanation suggests that तस्यपरस्यार्धस्यार्धम् should be taken to mean रात्रिगतेतस्यार्धं (i. e. दिनगतार्ध) स्यार्धम्, i. e. half of the 50 years passed by day-time. This gives 25 years for youth and 25 for old age. But 50 years having been passed in night-time this explanation would leave not a single year for the शेषम् (आयुः) in the third line.

Sl. 105. ब्रह्म &c.—ब्रह्मनिषत्वं ज्ञानम् । तस्माद्विवेकः, तदन्तः । भवता धीः
 वेवाम् ते. एकान्ततो निःस्पृहाः—absolutely free from all desires. न च प्राप्नो
 हृदमस्ययः—(we have) no firm belief in their attainment; we are
 not sure that they would be attained. वाञ्छामात्र &c.—वाञ्छा एव
 वाञ्छामात्रं तेन परिग्रहो वेवाम् । Although they (enjoyments) are
 seized only by desire (i. e. by imagination); although they have
 come only within the scope of the imagination, and not
 been actually secured.

Sl. 106. परितर्जयन्ती—threatening; देहं प्रशरन्ति—The use of
 the acc. for the loc. is rather unusual.

परिस्रवति—oozes out, disappears. अहितमाचरति—(people) do
 injury to themselves, or commit evil deeds.

Sl. 107. संकुचितम्—Shrunken, shrivelled, emaciated. जीर्ण &c.—
 जीर्णे वयः यस्य स जीर्णवयाः, तस्य. अनिघायते—अनिघ्नं इवाचरति A
 denom. verb.

Sl. 108. The comparison of man with an actor is to be made
 throughout the verse. वली &c.—वलीभिः मण्डिता तनुर्यस्य तथाभूतः ।
 जमवानीजवनिका—जमस्य धानी, सैव जवनिका, a curtain; as an actor
 retires behind the curtain on the stage, so man retires behind
 the seat of death from the platform of the world.

Sl. 109. नृजे वा स्त्रीजे वा—स्त्रीज is used here more for the sake
 of alliteration than as being the recognised opposite of नृज as
 the other pairs above are. स्त्रीज—स्त्रीणां समूहः स्त्रीजम् from स्त्री+ज-म्
 (न) collection of women. समदृशः (समा दृश्यस्व तस्य.) of one that
 eyes all things equally.

MISCELLANEOUS.

—X—

Sl. 1. अकिंचनः—नस्ति किंचन यस्य । दान्तः—with desires restrained, self-controlled (*Cf.* निमग्नो बाह्यवृत्तीनां ह्यस्यभिधीयते।) दान्तः—whose mind is always at peace. The Vedantic meaning of क्षम has been already explained; (it is not however intended here). समचेतसः—i. e. equally regardless of happiness or misery, &c. सुखमयः—A poetical license; सुखमयः is the correct form.

Sl. 2. अनावर्ती—न आवर्तते इति तच्छीकः। तास्ताः various. विधुर—see Sl. 8 *Supra.*; distressing, causing affliction. यावत्-तावत्—Mr. Telang's rendering will also do—'Alas! what self-injury is there, having done which to yourself, you have not immediately worked at the same again. (यावन्नपकृतं तावत्तदेव पुनरपि व्यवसितम्).

Sl. 3. अभिमतः—अभिमतः यः महानः great self-respect तस्य मन्थिस्तस्य प्रभेदे अतिशयेन पदः। The demands of the stomach make one completely forego all self-respect. गुरुतर—noble; higher. ग्राम— a collection; गुरुतरगुणग्राम एव अम्भोजानि तेषां स्फुटा चासी उज्ज्वला च चन्द्रिका। अम्भोज—the water lily that blooms at sunrise. It fades at moon-light *Cf.* कुमुदवनमपञ्चि श्रीमदम्भोजखण्डं' S's. XI. 64, where the sun-rise is described. The moon-light-like जडरपिठरी makes the lotuses of virtues fade away. Read 'to fade' instead of 'to bloom' in the translation. विपुलः—विपुला (विपुलं यथा तथा वा) विलसन्ती या कज्जावली तस्याः विहारे &c,

Sl. 4. This sl. gives expression to the thoughts of some one disgusted with royal service. आद्याः the quarters एव वासः *Cf.* दिगम्बर.

Sl. 5. धनवर्जितः—धनेन वर्जितः; a poor man.

Sl. 6. रागिन्—रागः अस्यास्तीति; one in the power of love, an amorous person. प्रियतमा—S'iva and Pārvatī form together

a single body, the right half being male and the left one being female. Cf. देहद्वयार्धघटनारचितं शरीरेकं यशः &c.' Intro. slokas in Kād. Pt. II. नीरागेषु-निर्गतो रागः येषां. S'iva though the greatest of lovers is also greater than the greatest of those who have renounced the world. Cf. 'न रागि वेतः परमा विलासिता बहूः शरीरेऽस्ति न चास्ति मन्मथः' । Kir. XVIII, 31. विभूषणोद्भाति पिनद्धभोगि वा गजजिनालम्बि दुकूलधारि वा । कपाळि वा स्याद-यन्वेन्दुशेखरं न विश्वमूर्तेरवधार्यते वपुः ॥ Kum. V. 78. व्याविद्धमुग्ध-व्याविद्धः अतएव मुग्धः lying in a stupor, the poison having pervaded his body. शेषः—other than S'iva. Ordinary people never enjoy (as they would do, for they are only कामविदम्बित) pleasures and also are not able to renounce them.

Sl. 7. This stanza occurs in the Mrchhakatika with variants. कुण्डलील &c.—i. e. by people who at all care for their noble birth and character. These are the people who are likely to profit by this counsel. Cf. वचस्तत्र प्रयोक्तव्यं यत्प्रोक्तं सफलं भवेत् । इमंज्ञानध-दिकाः—Pots used at funeral ceremonies or in cemeteries.

Sl. 8. वारण्यस्याम्—read वाराणस्याम्. वाराणसी Benares. त्रिपुरहर—this alludes to the story of the three Puras of the demons, of gold silver and iron, situated in the sky air and on earth, and built for them by Maya—which were burnt down by S'iva along with the demons inhabiting them. See Kum. VII. 48. आक्रो-शन्—merely means here—loudly uttering.

Sl. 9. कर्कश्यम्—This and the other corresponding words have here a double significance, which can be easily made out. अलीक—(1) falsehood; (2) forehead; fr. अल् + कीकन् Un. IV. 25. कौटिल्य—(1) curliness; (2) crookedness, dishonesty. मान्य—(1) gentleness; (2) stupidity. स्थूलता—(1) plumpness; (2) sluggishness, unwieldiness. मायाप्रयोगः—(1) spreading a charm upon; (2) practising deceit or fraud; employment of tricks. मृगदृशाम्—the eyes of women are often compared to those of the deer. Cf. मृगाक्षी, मृगलोचना &c.

Sl. 10. The idea—The world presents puzzling scenes to the mind of a thinker. गोष्ठी-गावः अनेका वाचः तिष्ठन्त्यस्याम् । गो+स्था+वचर्थे कः (अ)—means an assembly conversing on different topics as well as a conversation (containing pros and cons). 'गोष्ठी सभासंगमयोः स्त्रियाम्' इति मेदिनी । Any meaning will do, as the idea of conversation is also present in the former.

Sl. 11. This sl. occurs in the Anar. R. विकल—deformed. चटु—the same as चाटु. प्रहसन—one of the ten kinds of Rūpakas thus defined—तद्वत् (भाषवत्) प्रहसनं चेधा रुद्रवैकृतसंकरैः । पात्यण्डविप्रप्रभृतिचेदचेदीविदाकुम्भम् ॥ D. R. पलित०—पलितशुतो कर्गो पलितकर्गो नवित्र कर्णकौ. नटयिष्यति—नट forms its caus. as नटयति in the sense of 'to cause to dance.' नाटय—means अवस्थानुकृतिः, pantomimic representation of situations.

Sl. 12. जीवितयौवनम्—The prime of life, youth. चलाचले—अतिचञ्चले; very transitory, extremely unsteady. This is the sense here, and the translation should conform with this. चल is repeated to intensify the meaning Cf. Nai. I. 6., Kir. XI.(1) 30. by the Vārtika 'चरिचलिपतिवदीनां वा द्विस्वमक्याभ्यासस्येति वक्तव्यम्' । चर is repeated and the final अ of the reduplicative syllable lengthened.

Sl. 13. चूडोत्तंसित &c.—चूडायामुत्तंसिता या चाहः चन्द्रस्य कलिका तस्याः चञ्चल्यः शिखास्ताभिः भासुरः । लीलाङ्ग०—see Kum. III. 72. दशा—(1) a wick; (2) the condition of. प्राग्भार—a mass or heap of; (an uncommon word, see Mal. Mad. V. 29.) उच्चादयन्—removing, dispelling. Cf. Nai. III. 7. विलयते—सर्वोत्कर्षेण वर्तते—shines pre-eminently.

Sl. 14. भास्या—earnestness. भूपाल०—भूपालानां भुक्नुदी एव कुटीरं तत्र यः विहरः विहरणं स एव व्यापारः तत्र पण्याभूना. Fortune very often depends upon the royal favour a man enjoys and its stability or otherwise is to be determined from a look of pleasure or a frown that the king's face wears. Lakshmi is therefore compared to a dancing girl dancing in imitation of the movements

of a prince's eye-brows. कन्याकञ्चुकिता;—Read this as one word कञ्चुकः अस्माकं संजातः। कञ्चुकिताः। कञ्चुक is a word of the तारकादि group. भवनद्वाराणि &c.—construe वाराणसीः श्यापन्दित्रं भवनद्वाराणि प्रविश्य &c.

Sl. 15. कूर्मः—refers to the second incarnation of Vishnu. See note on कमठवति Nī. S'a. sl. 35. ध्रुव—the son of Uttārapāda, a king of the solar race. His devotion to Vishnu was so great that he was elevated to the rank of a heavenly body and now remains suspended in the sky as the polar star. His history is too well known to the Indian student to need any mention here. His account is given in Apte's Sk. Dictionary.

संजातव्ययपक्षाः—संजाताः व्ययाश्च पक्षा वेगं; (1) who form factions (join one side or the other) to no purpose; some understand it in the sense given in the translation—उभयोरपि पक्षयोरिदं नो कपरलोका-लक्षमयोः एकोपि न कश्चित्—as quoted by Mr. Telang. (2) who possess wings for no use. नोपरिष्ठात् &c.—an idiomatic expression for 'in no way.' There is also an indirect reference here to the position of Dhruva and Kurma who by their situations support the universe. ब्रह्माण्डोदुम्बरान्तः—ब्रह्माण्डमेषोदुम्बरं (the fruit of the tree) तस्यान्तः &c. Every one has seen the little winged insects in an udumbara fruit; उदुम्बरमशक, उदुम्बरकुमि &c. are proverbial expressions like कूपमण्डूक meaning 'any useless person.'

Sl. 16. तुङ्ग &c.—These, singly or together. कल्याणी blessed, happy, fortunate; ॐ स्वमेव कल्याणि तत्रोत्तृतीया। Rag. VI. 29. निविशते—sticks fondly, or closely to. विश् with नि is Atm. 'निर्विशः' Pān. I. 3. 17. संसारकारागृह—कारागृह of course to a philosopher. धन्यः &c.—यः संन्यस्यति स धन्यः। संन्यास means abandoning all desire; ॐ कामानां कर्मणां न्यासं संन्यासं कवचो विदुः। Bg. XVIII. 2.

Sl. 17. गालिमन्तः—नद् expresses निन्दा (because nothing better can be expected of you). दाशकविषाण—see Nīti. Sa'. sl. 5.

Sl. 18. मशायम—मशायम means a garden, but more probably here 'delight, pleasure;' the path is full of delight because he is free from all desire.

चर्म—(1) bark; (2) skin. सुखैः &c.—Mr. Telang says—the result is the same with what are called pleasures or with sorrows; i. e. whether I am in worldly affluence or otherwise, I get food and clothing in one case as in the other'. But सुख and दुःख here seem to refer to the two courses of life marked out, viz. that of happily living on alms and worshipping S'iva or that of living a miserable life of sycophancy and humouring rich men. सदृश—should better be rendered by 'similar' than by 'the same'. The result, viz. obtaining food and clothing is similar in both cases but not the same as the one is full of happiness, the other attended by misery. निनेचं, मवान्य—mark the contrast suggested by these words.

Sl. 19. कण्टितः—i. e. elephants belonging to the enemy. The meaning of the first line is—We did not distinguish ourselves as successful warriors. Cf. l. 2. Sl. 86. निबद्धकल्के—the board-like; i. e. expansive and fleshy or well-rounded (निबद्ध) hips. झगडाकार—a tautologous expression, झगड् and झांकार meaning the same thing. For the idea comp. स्थाने स्थाने मुखरकुभो झांकृतैर्निर्झराणाम्' Uttar. II. 14. The fourth line is the same as that of sl. 46.

Sl. 20. स्वयम् &c.—The line gives expression to fatalism. Cf. यद्भावि न तद्भावि भावि चेन्न तदन्वया । इति चिन्ताविषयोयमगदः किं न पीयते ॥ H.I. The line may also be interpreted as—things happen in the best way when they are allowed their natural way. They are not brought about so well by exertions. असंकल्पवन्—not forming anticipations or expectations.

Sl. 21. पात्रम्—a denom. verb. भिक्षम्—भिक्षयत इति what is obtained by alms; fr. भिष्+अ. बहुतृणम्—a little short of, almost equal to, grass. ईशदत्तमात्रं तु बहुतृणम् । तृणकृत्तनित्यर्थः । 'विभाषा

सुपो बहुच् पुरस्तात् Pân, V. 8. 68. ईषवसमाप्तिविशिष्टेऽयं सुवन्तात् बहुच् (the prefix बहु) वा स्यात्स च प्रागेव न तु परतः । ईषदुनः पदुः बहुपदुः &c. Sid. Kau. अस्यागेपि &c.—i. e. he will not have to wait for a second birth. अखण्डमासो परमानन्दश्च तस्य अवबोधस्तस्मै स्पृहाम् ।

Additional Sl.—मृत्युक्षयं—read मृत्युः क्षयश्च. व्याख्यः—i. e. the diseases in the world. We did not free the people from the diseases humanity is heir to. 'The stanza occurs in the Mahanātaka. The last line is not metrical as it stands. In the Mahanātaka it runs thus—चेतः सापुङ्गवाभिमानपदवी निधैव किं लिख्यते । There are also other differences.' Mr. Telang.

Sl. 22. प्रशान्त &c—In the translation, after 'scruples in the'—read 'investigation' which is omitted. चापलम्—विचारे चापलं rashness, over-haste or the folly of &c. नानारस—the various sentiments which are the very essence of poetry. विकल्प—doubts, conflicting ideas. See also sl. 73. प्रपञ्चं v. l. प्रपञ्चम् has the same meaning.

Sl. 23. प्रतिवनम्—in every forest. बखेदम्—an adj. (Bah. comp.) or adv. Read the last line—सहन्ते संतापं तदपि धनिनां &c. For the idea expressed here comp. Sl. 18.

Sl. 24. Cf. with this *supra* Sl. 71. भव्यभवतीति; Pân. III. 4. 68. That which becomes or exists preeminently; hence excellent rich. कशशं—कुस्तिमशशम् । वासर—वासवतीति fr. वस् can. + अर by Un. III. 132: सितमहत्—white and costly (being silken) एका भार्या—what if your possessions are restricted to one wife (and nothing else i. e. if you are absolutely poor). शतगुण &c.—गुणित multiplied; the whole means 'what if you have an immense fortune. The translation follows Rāmarshi here. "On the first line Rāmarshi adds आहारस्य गलितस्यैकरूपत्वादित्यर्थः; similarly on the second देशच्छादनस्यैकरूपत्वात्, on the third भोगस्यैकरूपत्वादवसाने विरसत्वाच्च, on the last देहस्य नश्वरत्वे एकत्वानेकत्वभ्रमणे को विशेषः। एतेन रसस्पर्शादयः पदार्थाः सर्वेऽप्यनेत्या इति भावः।'—Telang.

Sl. 25. कामदुघा—कामान्दुग्धीति; 'बृहः कषयश्च' Pân. III 2. 70. इति

कृ (अ) प्रत्ययः चादेशश्च । fulfilling all desires. The thought has been expressed more than once in this S'ataka.

Sl. 26. अहेन्दु—in which there is no self-abasement; in which one has not the misery of undergoing humiliation or making abject supplication. अग्रनिहत knowing no obstruction, producing every desired effect. भीतिच्छद—shielding (lit. covering) from fear. अमिमान—may also mean 'egotism.' अन्वहं—day after day, always. साधुप्रियं—may also be taken as साधु च तद् प्रियं च । सचम्—सीदन्त्यच्च fr. सङ्+इन् (च), Un. IV. 159. That in which people sit down to worship or contemplate; hence here worship or the system of worship; it may have here the same meaning as that of संप्रसाद. अवार्य—that cannot be opposed. i. e. made to give way by being proved inferior. Mr. Telang who does not understand the word अवार्य in this sense suggests that अग्रतिसुखं should be preferred to अग्रतिहतं as this latter nearly means the same thing as अवार्य.

Sl. 27; Cf. with this sl. 76. कन्दुक—a pillow; it properly means a small round pillow for the cheek. विरति—विरतिरेव वनिता वरुणाः लब्धः संगप्रमोदः येन, तथा लब्धः यः संगः तस्य प्रमोदः यस्येति वा । दिकान्ताभिः &c.—a highly poetical line. भिक्षु—an ascetic, a devotee; and not necessarily a Buddhist mendicant,

Sl. 28. तुङ्ग—This adds to the चपलत्व. मङ्ग—Mr. Telang translates this by 'breaking' preferring it to its usual sense of 'रचना' but we think the sense of रचना is more poetical and better as it corresponds to भोग the idea of breaking or vanishing being left to be implied. दिनानि—the acc. by 'कालाध्वनोरत्यन्त-संयोगे' Pān. II. 3. 5. बोधकाः—सन्तः being instructors of people. The word has no special propriety here. It seems to be used here for alliteration. पेशल—may also mean चारु beautiful, the चारुत्वं lying in its excellence. 'चारो वक्षे च पेशलः' Amara. यत्नः—effort; may mean an effort to lead people to Moksha; or may simply refer to the transactions of daily life. Cf. यद्यश्चरति श्रेष्ठस्तत्पदे-चरति जनः Bg. III. 21,

Sl. 29. वक्ष्यमीक्षते—see sl. 66. 92. प्रत्याशा hopes, expectations. Here the poet envies the happy lot of the deer. Cf. the idea in Vai. S'a. sl. 10.

Sl. 30. The same as Nīti S'a sl. 2. with certain variations.

Sl. 31. अरापरिव—अराकृतः परिवः the injury or ravages done by old age. Cf. व्याप्तीव तिष्ठति अरा परितर्जयन्ती *supra* sl. 106. The reading तत्र पुमांसम् is preferable being the easier. We need not then supply पुंसः fr. पुंसां as object to परिहृय. आरोपित—Mr. Telang says that this refers to the bit of bone suspended over a Chândālu'pa. It seems more probable that the Chândālas line their wells with bones for ornamentation.

Sl. 32. समारम्भ—attempts well-made, undertakings properly commenced. Cf. Bg. IV. 19 पशु—because of not becoming wiser by experience. सतया न क्षीर्यम्—The many calamities with which worldly life is fraught ought to rend the heart.

Sl. 33. This sl. occurs in the Mr̥ch. मद्यन्ति—i. e. by their blandishments and sportive gestures. सदयं—such a man falls a ready victim to thier charms. वामनवना—mark the pun on वाम which means (1) beautiful; (2) crooked, destructive.

Sl. 34. खर—rough. The moral is—Magnanimous persons never become slaves of passions.

Sl. 35. हन्त—a particle expressive of joy. हरिणैः परिचरः—a favourite idea with the poet and referred to in many places. हन्ति—Cf. *supra* sl. 57. हरभक्तिम्—'स्पृहेरीप्सितः' Pān. ईप्सितमात्रे इव संज्ञा । प्रकर्षविषयस्यां तु परस्वात्कर्म्मसंज्ञा । पुष्पाणि स्पृहयति । Sid. Kau. उपशान्त्यै—read उपशान्त्येक &c. उपशान्तिरैवेकं तस्मिन्मनो वेष्टाम् whose minds are set on tranquility alone (i. e. who are self-restrained).

Sl. 36. स्वादिष्ट—is superlative. Its use with the ablative is unusual. Construe—देवी वाक् रसवतः अमृतात्मनः यद् मधुनः पृताम् स्वादिष्टं रसवद् अक्षरं प्रभवति तेन &c. देवी वाक्—The Veda, especially the Upanishads which are chiefly concerned with Brahma. No

earthly enjoyments give that pleasure to a Yogin which the teaching of the Upanishads do. अमृता may also be taken separately. The Vedas are eternal. धृति—support, sustenance. There may also be here a reference to the divine speech of the poet whose substratum is *Rasa* sending forth an immortal creation sweeter than honey &c.

Sl. 37. उन्मीलत् &c.—उन्मीलन्ती वा विवली the folds of skin above the navel of a woman regarded a mark of beauty (Cf. Kum I. 39), सैव तरङ्गास्तेषाम् वल्लवं वस्याः ।

उद्यत &c.—pairs of chakravāka birds are usually described as haunting river-banks. कूराज्ञया has two meanings (1) कूराः आस्रयाः वस्वाम् in which there are dangerous aquatic animals; (2) कूराः आस्रयाः thoughts or minds वस्याः । संसारार्णव—*Samsara* is the sea to which, the river in the form of a woman leads a man.

Sl. 38. हतपरमार्थैः—The *Indriyas* which are often compared to horses tempt a man further and further away from real bliss(मोक्ष).

SUPPLEMENTARY NOTES.

ON THE METRES IN THE TWO S'ATAKAS.

1 The vowels अ, इ, उ, ऋ and ए are short and the rest long. The quantity of a syllable is determined by the vowel it ends in. A syllable with a short vowel is called लघु or light, and one with a long vowel is called गुरु or heavy.

2 But if a light syllable be followed by an *Unuswa'ra* or *Visarga* or by a conjunct consonant the syllable is made heavy. A syllable at the end of a quarter of a sl. may be short or long as the exigency of a metre requires it. सानुस्वारश्च दीर्घश्च विसर्गी च गुरुर्भवेत् । वर्णः संयोगपूर्वश्च तथा पादान्तगोपि वा ॥

3 A short syll. is marked as ˘, and a long one as —. The following letters are symbols representing different triads (गणः) of light and heavy syllables:—

य ˘—; र ˘—; त — ˘; भ—˘˘; ज ˘—˘; स ˘—; म — —
न ˘—˘. ग represents a heavy syll. and ल a light one.

The following couplet will help the student in remembering the long and short syllables forming each Gana—आदिमध्यावसानेषु यरता या-
वन्ति लाघवम् । भजसा गौरवं यान्ति मनौ तु गुरुलाघवम् ॥

4 The following are the metres occurring in the two S'atakas:—

अनुष्टुप्, उपजाति, शालिनी, वैतालीय, द्रुतविलंबित, धंशस्थ, वसंतनिलका, मालिनी, अश्विनी, मन्दाक्रान्ता, शिखरिणी, हरिणी, शार्दूलविक्रीडित, स्रग्धरा, आयौ and गीति.

Their definitions and schemes:—

अनुष्टुप्—अनुष्टुप् or Sloka is defined as—पञ्चमं लघु सर्वत्र सप्तमं द्वित्रितुर्थयोः । गुरु षष्ठं च पादानां शेषेष्वनियमो मतः ॥ In an *Anushtup* the fifth syll. ought to be short and the sixth long in all quarters. The seventh should be short in the second and fourth quarters only. Other syllables are governed by no rule.

I. 1, 14, 24, 32, 33, 50, 53, 57, 66, 85, 86, 89, 104, 108, Misc. 8, 13. II. 1, 2, 14, 15, 62, 69, 80, Misc. 1, 4, 12, 25,

आख्यानकी—It is a mixture of *Indravajrá* and *upendravajrá*. See below. I. 7.

उपजाति—स्यादिन्द्रवज्रा यदि तो जगैः । उपेन्द्रवज्रा जतजास्ततो गौ । अनन्तरोदीरित-
लक्ष्मभाजौ पादौ यदीयावुपजातयस्ताः ॥ A mixture of इन्द्र. and उपेन्द्र. forms उपजाति. Sch. of G. त त ज ग ग । ज त ज ग ग ।

I. 12, 13, 41, 60, 71, 80, 97, 106. II. 12,

शालिनी—माचौगौ षेच्छालिनीं वेदलोकेः । Sch. of G. म त त, ग ग.

I. 48. Mis. 5.

वैतालीय—षड्विंशमेष्टौ समे कलास्ताश्च समे स्युर्निरन्तराः । नै समात्र पराश्रिता कला वैतालीयन्ते रलौ गुरुः ॥ The first and third quarters contain six *mātrās* (syllabic instants) and the second fourth eight each, followed by a रगण and a short and a long syllable. See also Apte's Dictionary.

II. 27,

हुतविलम्बित—हुतविलम्बितमाह नभौ भरो । Sch. म, म, भ, र.

I. 52, 63, 91, 92.

वंशस्थ—जतौ तु वंशस्थमुदीरितं जरौ । Sch. ज, त, ज, र.

I. 70. Misc. 18. II. 87, 96, Misc. 22,

वसन्ततिलका—उक्ता वसन्ततिलका तमजाजगौ गः । Sch. त, भ, ज, ग, ग.

I. 2, 18, 23, 27, 31, 40, 46, 47, 59, 68, 72, 73, 79, 83, 96, 102, 107, 110. II. 19, 67, 70, 72, 73, 74, 106, Misc. 7, 11, 30, 31, 33, 34,

मालिनी—नममययुतेयं मालिनी भोगिलोकैः । Sch. न, न, म, य, य,

I. 17, 78, 99. Misc. 22. II. 22, 48, Misc. 17, 38,

शृङ्गी—जगौ असयत्या वसुमहयतिष्ठ शृङ्गी गुरुः ।

Sch. ज, स, ज, स, य, ल, ग.

I. 4, 5, 56, 76. II. Misc. 20,

मन्दाक्रान्ता—मन्दाक्रान्ता जलधिषडंगैर्भौ नतौ तादुरु चेत् । Sch. म, म, न, त, त, ग, ग.

I. 58. Misc. 10. II. 38, 40, 44, 45, 59, 63, Misc. 27.

शिखरिणी—रसैरुद्वैडिञ्चा यमनसभला गः शिखरिणी । Sch. य, म, न, स, भ, ल, ग.

I. 8, 10, 28, 36, 44, 45, 64, 65, 81, 94, Misc. 3, 4, 19, II. 6, 9, 16, 17, 18, 20, 21, 25, 28, 29, 31, 33, 35, 37, 39, 41, 42, 47, 49, 51, 55, 64, 68, 76, 81, 89, 108, 109. Misc. 2, 3, 10, 18, 23, 32, 35.

हरिणी—न स मरसलागः षड्वेदैर्हयैर्हरिणी मता । Sch. न, स, म, र, स, ल, ग.

I. 9, 35, Misc. 20. II. 23, 60, 95, Misc. 3.

शार्दूलविक्रीडित—सुर्गभैर्यदि मः सजौ सततगाः शार्दूलविक्रीडितम् । Sch. म, स, ज, स, त, त, ग.

I. 6, 11, 15, 16, 19, 20, 21, 22, 25, 29, 30, 34, 39, 42, 49, 51, 54, 55, 62, 67, 74, 75, 77, 82, 84, 88, 90, 93, 95, 98, 101, 103, 109. Mis. 1, 7, 9, 11, 15, 16, 23. II. 3, 4, 5, 7, 8, 10, 11, 13, 24, 26, 32, 34, 36, 43, 46, 52, 54, 56, 57, 58, 61, 65, 75, 77, 78, 82, 83, 84, 85, 86, 88, 91, 93, 94, 97, 98, 99, 100, 101, 102, 104, 105, 107. Misc. 5, 6, 9, 13, 14, 15, 16, 17, 21, 26, 28, 29, 36, 37.

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सम्भरा—प्रत्येकानां त्रयेण त्रिमुनियतियुता सम्भरा कीर्तितयम् । Sch. म, र, म, न, य, य, य.

I. 26, 69, 100. II. 30, 50, 53, 66, 71, 79, 90, 92, 103, Misc. 24.

आया—This belongs to the class of metres regulated by the number of *mātrās* or syllabic instants.

यस्याः पादे प्रथमे द्वादश मात्रास्तथा तृतीयि ।

अष्टादश द्वितीये चतुर्थके पञ्चदश सार्धे ॥

I. 3, 37, 38, 43, 61, 105. Mis. 1, 6, 12, 14, 17, 21,

गीति—आर्या प्रथमार्धसमं यस्याः परार्धमीरिता गीतिः । That is Gati whose third and fourth quarters are like the first and second quarters of an *āryā*; i. e. whose first and second quarters contain 12 *mātrās* and second fourth 18 *mātrās*.

I. 17.

ERRATA.

Page.	Line.	Incorrect.	Correct.
7	3	Hairs	Hair.
10	12	०ममेसरः	०ममेसरः
12	11	निःसि०	निःसी०
14	10	स्यागाद्य०	स्यागप्र०
18	7	in	to
20	8	first	first;
25	4	(it viz.	it (viz.
26	10	चन्दनानि	चन्दनाः स्तुः
27	14	anger of	anger—of
28	15	dreadfull	dreadful.
35	26	वर्द्धिता	वर्धिता
36	14	शिरः शेषः	शिरःशेषः
39	11	nobleman	noble man.
39	24	drawsiness	drowsiness.
40	1	संतोष निर०	संतोषनिर०
40	5	Insert 'always' after	'who'.
40	17	गजाङ्गनावा	०नायाः
41	9	अपि	अयि
45	24	०मृध्ना०	०मृध्नी
45	24	०स्वार्थे	०स्वार्थे
51	28	नन्वपु-	नन्वपुः

55	5	Before 'death' add	'wicked men, body to danger from'.
57	13	Brāhman	Brahman.
"	22-3	despondant	despondent.
61	21	विद्वद्भ्यम्	विध्वद्भ्यम्
62	16	जन	जनै—
64	8	feel	place.
"	22	संगतम्	संगमम्.
65	10	barly	barley.
"	17	intersts	interests.
"	22	glaces	glances.
69	15	आन्त्यापि	आन्त्यापि.
70	17	०सन	०शन.
71	±	After 'extent' add	'which yield as their reward a place in the hamlet of heaven'.
"	24	After 'temptation' add	'of'.
72	8	Brāhman	Brahman.
"	14	After 'forest;' add	'agreeable is the pleasure derived from poetry on account of the association with the good; (v. l. '
"	15	poetry;	poetry;)
76	23	कुप्यसि	कुप्यति.
79	22	०नवद्वय०	०नवद्वय०.
82	9	यान्ति	यान्नु
83	12	bloom	fade
89	21	सृष्ट्युक्षयम्	सृष्ट्युक्षयम्.
90	2	After 'the' add	'investigation.'
"	6	०मन०	०वन०
"	"	०क्षिति०	०क्षिति०
"	9	०सन्तापस्त०	०सन्तापन्त०
"	"	धनिना	धनिनां
94	6	०त्यैक०	त्यैक



